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Concordia Theological Monthly

VOL. XXVI

DECEMBER 1955

No. 12

Our Anniversaries

(1855—1955) (1930—1955)

THE current issue of the CONCORDIA THEOLOGICAL MONTHLY greets our readers in festive colors. There is ample reason for donning holiday dress. The year that is drawing to a close marks two milestones in its career. As the direct lineal descendant of *Lehre und Wehre* (1855) our journal is observing its one-hundredth birthday. It bears the marks of age and the changes that come with growing old. In its younger days it spoke to its readers in the language of Luther as *Lehre und Wehre* and continued to do so for many years. Also in German the homiletical section had appeared as a separate publication known as *Magazin für Ev.-Luth. Homiletik*.

The silver lettering on the cover takes note of the silver anniversary of the CONCORDIA THEOLOGICAL MONTHLY in its present form. In January 1930 the first issue came off the press. It came into existence when, in the previous year, Synod resolved that a theological journal called the CONCORDIA THEOLOGICAL MONTHLY was to continue the services rendered by the two German publications mentioned above as well as the *Theological Monthly* (founded in 1921).

On the following pages Dr. Arndt gives an account of our journal's forebears. To complete the picture a few words should be added on the history of the C. T. M. since 1930.

During these twenty-five years the faculty of Concordia Seminary, St. Louis, has had the privilege and responsibility of editing the C. T. M. It discharged this task by appointing an editorial committee and a managing editor. The first to hold this key position was Dr. Paul E. Kretzmann (1930—1938). He had the assistance of a committee consisting of Professors F. Pieper (for two years), W. Arndt, Th. Laetsch, L. Fuerbringer, and Theo-

Lehre und Behre.

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No. 1

Erster Jahrgang. 1855.

St. Louis, Mo.,

Druckerei der evang.-luth. Synode von Missouri, Ohio u. a. St.

dore Engelder (since 1935). In 1938 Dr. W. Arndt began to serve as managing editor. The editorial committee remained the same and included the former managing editor until 1944. In that year the masthead lists the following editorial committee: Professors Th. Hoyer, Th. Laetsch, F. E. Mayer, L. J. Sieck. In 1948 Dr. R. R. Caemmerer replaced Dr. Laetsch. Two years later Dr. F. E. Mayer relieved Dr. Arndt of the task as managing editor. Dr. Mayer's leadership was cut short by his untimely death in 1954. Since that time the duties of managing editor have devolved upon the undersigned. The present editorial staff consists of Victor Bartling (1952—); Paul M. Bretscher (1950—); Richard R. Caemmerer (1948—); Alfred O. Fuerbringer (1953—); Arthur Carl Piepkorn (1953—); Lewis W. Spitz (1953—); Lorenz Wunderlich.

Anniversaries are always occasions for thanksgiving to God. The mere fact that our journal is in existence after 100 years, albeit in altered form, is evidence of undeserved divine mercy and grace. While perhaps not the oldest American theological publication (the writer knows of only one other that boasts of such a long career), it deserves a prominent place in the history of religious journalism in this country.

Nor did it eke out a mere existence of questionable value during all these years. *Lehre und Wehre* was the rallying call to sound Lutheranism. Its voice rang out in unmistakable accents amid much confused theological thinking. Its volumes bear witness to a consecration to the Scriptures and the Lutheran Confessions that is wholly the gift of God's Holy Spirit. Our journal changed editors, committees, and language, but it did not shift to new theological foundations. Thanks be to God!

After 100 years it is not a senile and moribund patriarch. The first issues of *Lehre und Wehre* contained 32 pages; the C. T. M. has 80. In how many copies the first *Lehre und Wehre* appeared cannot be ascertained; no doubt the circulation was small. Today the C. T. M. is printed in 4,500 copies. Again we say: *Soli Deo gloria*.

In planning a fitting observance of this double anniversary of our journal the staff resolved to let the past speak for itself by presenting two articles in translation from the pens of its most

illustrious contributors, Dr. Walther and Dr. Pieper. One is the first editor's Foreword to Volume VIII of *Lehre und Wehre* (1862); the other is a selection from a series of eleven articles on "Dr. C. F. W. Walther as Theologian," which appeared in *Lehre und Wehre* from 1888 to 1891.

These articles were chosen not only because they are a link with the past but also because they remind us of the focal point in the theology of our journal from its earliest days. Our estimate of the theological acumen of our fathers will rise as we observe the penetration and clarity with which they established the central issues. Present-day antitheses to the theology of these earlier writers may appear in new guise and with new names. But what Walther and Pieper wrote is still relevant and enables us to evaluate and to judge modern theological thinking if we have learned the basic principles which they established.

The translators of these articles also are closely connected with the history of our journal. Dr. Arndt, managing editor of the C. T. M. for 13 years, has made his venerable predecessor's presentation accessible to our English readers. Dr. Mueller has translated the article by Dr. Walther's successor, Dr. Pieper, whose colaborer he was for many years. He is well known to our readers as a frequent contributor to our magazines.

In crossing the line into a second century of our journal the staff bespeaks the fervent prayer of our readers for the Lord's continued help and guidance.

WALTER R. ROEHRS

The Story of *Lebre und Webre*

By WILLIAM F. ARNDT

HAVING in 1947 observed the centennial of our dear Lutheran Church—Missouri Synod, we can in 1955 recall that 100 years have elapsed since *Lebre und Webre*, our first theological journal, was called into being. As all students of American Lutheran church history know, *Lebre und Webre* was not the first paper or journal published by our church. That honor goes to *Der Lutheraner*, which C. F. W. Walther, supported by several other pastors in Missouri and Illinois and by his congregation, founded in 1844. If anything required faith and courage, it was the issuing of this biweekly, because for its support only the most meager resources were available and there was no reason to anticipate that it would receive a wide welcome. Its watchword, "God's Word and Luther's doctrine pure shall now and evermore endure," was, as the history of the times amply shows, far from promising to capture the *aura popularis*. The paper, however, was able to maintain itself, and its undaunted testimony for the old truth won for it many friends beyond St. Louis and vicinity. When the Missouri Synod was founded, it adopted this paper as its official organ. (Cf. the first Synodical Report, pp. 7 f.)

Through God's grace the Synod grew, and before long the need of a more technical, scholarly journal was making itself felt. At the convention in Cleveland in 1853, that is, when the new body was six years old, it was resolved that such a publication should be founded and that it should appear monthly. (Cf. Report of the Seventh Convention, p. 272, in the collection containing the second edition of the Synodical Reports, dated 1876.) The resolution reads: "Besides *Der Lutheraner*, which, as in the past, appears every 14 days and whose style is to be made still more popular so that the average reader can understand it without difficulty, a monthly journal is to be issued for preachers and such members of the laity as are able to benefit from articles written in a more scholarly style." A note adds, "For the first the editorship of this journal will be entrusted to Pastors Brohm and Hoyer." Pastor

Theo. Brohm at that time served a congregation in New York City, and Pastor A. Hoyer, one in Philadelphia. When Synod met in St. Louis in 1854, the distressing fact had to be reported that nothing had been done to carry out the resolution of the preceding year pertaining to the new journal. No reason is given. One can well understand, however, that for busy pastors, living far away from the center of Synod and, besides, not residing in the same city, it was difficult to inaugurate so exacting an undertaking as the publication of a theological magazine. In the minutes of the 1854 convention (op. cit., p. 286) we find this paragraph: "The publication of a theological journal, which is to appear monthly and had been considered and resolved upon at last year's meeting, was made again a matter of discussion by Professor Walther, and the urgent need of it was demonstrated. As a result it was suggested that Professor Walther should be made the editor of this theological journal and Dr. William Sihler the editor of *Der Lutheraner*." After this important topic had been considered repeatedly and from various angles, the resolution was adopted that Professor Walther should be entrusted with the editorship of the theological journal, and that for the first he should retain the position of editor of *Der Lutheraner*, and that in case Pastor Hoyer should be elected as director of the college (gymnasium) in St. Louis and should accept the call, he should be requested to take over the editorship of *Der Lutheraner*. On this occasion the wish was expressed that other members of Synod should as much as possible assist in furnishing material for *Der Lutheraner*. This is interesting and in a manner amazing. Walther was overburdened with work, and still, when a new difficult task had to be essayed, it was his willing shoulders on which the burden was placed. What a mighty instrument for good the Lord had bestowed on the church!

At the same convention Synod resolved, as is hinted at in the paragraph just quoted, to call a new professor for the college who should be the director of that department of the St. Louis institution and assist in the Seminary, too (ibid., p. 287). Walther, who was a member of the electoral college, in a letter dated September 6, 1854, and addressed to Pastor Ferdinand Sievers, evidently the chairman or secretary of the electoral committee, states that he

still casts his vote for Pastor Hoyer. Apparently there had been a previous vote. Why the matter had not been decided at that time we have no means of knowing. (Cf. *Walthers Briefe*, ed. L. E. Fuerbringer, I, 92 f.) Another letter, dated December 12, 1854 (*ibid.*, p. 93), contains the news that Pastor Hoyer was elected and that he declined the call, which makes Walther write: "Unfortunately this delays the appearance of the projected preachers' magazine." It is evident that Pastor Hoyer was thought to possess the literary and spiritual qualifications that were required. But in spite of the pessimistic tone of Walther's letter the new journal actually was launched in 1855. In a prospectus which appeared in *Der Lutheraner* of January 16, 1855, and announced that in that very month the journal was to appear, he wrote: "It is true that Synod has given the present editor of *Der Lutheraner* the permission to defer the publication of the theological journal till a director of the college has been chosen and has begun his activities. But there are three reasons which, after conferring with the venerable President of Synod and several other brethren, have induced us to begin in God's name the undertaking as early as this month. In the first place, several of our worthy co-workers have sent us so many contributions that the first two numbers have been almost completely provided for. Among these contributions there is an essay which discusses what today is a burning question and which ought to be published at the present time. It is a review of J. F. Wucherer's treatise on the holy ministry. [This article, we might remark in passing, had been written by Walther's brother-in-law, Pastor Ottomar Fuerbringer.] In the second place it seems that it may take a long time before the position of director at our college can be filled, and in the meantime there becomes ever more evident our need of a journal in which articles may appear which cannot be published in *Der Lutheraner*, since the latter is intended for the general public and, if published in *Der Lutheraner*, would not properly serve a large section of its readers. And finally the beginning of a new year appears to us as an especially suitable date for the launching of a new journal of which we should not like to fail to avail ourselves." In the same prospectus Walther served notice that the new journal was not to be a scientific open forum of theological views where anybody who had an idea to present,

whether it was Scriptural or not, could get a hearing. He writes: "The journal is not to be a friend of the church, but a servant of the church. It is to take a position not above or alongside, but in and under, the church. It will not serve as a sort of arena for those whose aim is to attack the church of the true doctrine and its sacred institutions and who—while they cannot destroy these foundations, for even the gates of hell cannot do this, let alone the bellowing of would-be-wise men—will at least try to damage and to shake them." All this is highly significant. While many theological journals are free lances, as it were, being entirely without church control, this magazine was to have a different nature. It was to belong to Synod, and the teachings which it was to set forth were to be those of the Scriptures and the Lutheran Confessions.

As to the editorship of the journal the minutes of the convention of 1860 (cf. the official report, p. 74) contain an interesting item informing us that pursuant to a motion Prof. C. H. R. Lange and Conrector George Schick, serving the college and the seminary section of the St. Louis institution, were appointed as coeditors. When the first number of the seventh volume appeared in 1861, the Foreword was signed by Walther and Lange. A footnote states that Conrector Schick had declined to accept the appointment mentioned but had promised to serve as an unofficial contributor to the extent of his ability. Whether the resolution of Synod in 1860 to separate the college department from the Seminary and to remove the former to Fort Wayne while the so-called Practical Seminary was to be removed from Fort Wayne to St. Louis had anything to do with Conrector Schick's negative decision we are unable to say.

Before the first decade of the journal's history came to its close, another important decision as to the editorship took place. At the convention of 1864 the question was debated whether Walther should edit *Der Lutheraner* or *Lehre und Wehre* or both. A pastoral conference had recommended that the editorship of *Der Lutheraner* should remain in his hands and that as to *Lehre und Wehre* the "Kirchlich-Zeitgeschichtliches" (that is, the area of current events in the religious field) should be distributed in such a way that Professor Lange would report on news contained in the English journals of our country, Dr. William Sihler and Pastor Philipp

Fleischmann on matters found in German-American papers, and Professor E. A. Brauer on developments mentioned in journals published abroad. As to the articles in *Lehre und Wehre*, the gross of them was to be the material which Walther submitted to his seminary students in his course on pastoral theology (later on published in book form). This recommendation was adopted by Synod, with the proviso that the decision as to the publication which Walther was to edit was to be left to him and to the St. Louis Pastoral Conference. A note in the minutes of the 1866 convention shows that Walther, undoubtedly with the approval of the conference, chose to edit *Der Lutheraner*. When Professor Brauer at the latter convention presented the petition that the editorship of *Lehre und Wehre* again be placed into the hands of Walther, Synod resolved not to change the *status quo* ("es beim alten zu lassen").

It may be proper to pause here for a minute, after a decade of the journal's existence has been looked at, and to inquire what impression these early volumes made on an interested reader in 1865. In our opinion no Lutheran theologian who loves his church will deny, after a cursory perusal of what these volumes offer, that the articles manifest a remarkable, pleasing freshness and forthrightness in their presentation; furthermore, that they are marked by kindling warmth as well as genuine scholarliness. One finds here discussions of the church and of the office of the holy ministry — topics which were much debated in those years. Since Rome in 1854 had promulgated its dogma of the immaculate conception of Mary, several articles were directed against its Antichristian pretensions. An article of profound importance was Walther's examination of the question whether the rejection of one of the antilegomena makes a person a heretic or a dangerous false teacher, having been occasioned by Pastor Roebbelen's declaration in the conclusion of a series of articles in *Der Lutheraner* on the Apocalypse that he himself, following Luther, considered this book uncanonical. The foreword for Vol. VIII (1862) closes with the statement that the journal considers its warfare on the false deistic and atheistic humanism and philanthropism as the salient point in its program for the year. Let no one think that the fathers were lacking in keenness of observation with reference to the world about them.

Quite often Walther as editor speaks of the charge of reprintation, of merely reproducing the opinions of men who lived long ago, as raised against the journal and the theology it professed. He and his associates were not ashamed of having this accusation hurled at them. Frankly he called himself merely a humble student of the great reformer Luther, and without hesitation he admitted that he held in great reverence a dogmatician like Johann Gerhard. He quoted Luther and his chief followers in the remote past so extensively not only on account of the intrinsic merit of their writings but also in order to demonstrate to all seekers of the truth what really constitutes genuine Lutheranism. We might mention, by the way, that in his insistent call, "Back to Luther!" he may be said to have anticipated the Luther renaissance in Germany and elsewhere, which has been productive of great blessings.

In the second decade, 1865—1874, if we interpret correctly the synodical resolution of 1866 quoted above, the editorship of *Lehre und Wehre* was not the sole responsibility of Walther, but was at least in part shared by the brethren there mentioned. By and by the editorship was simply given to the faculty of the Seminary of St. Louis, which selected one of its members to serve as managing editor. It was an important era, for in it fell the colloquies with Buffalo and Iowa and the formation of the General Council and of the Synodical Conference. Accordingly, the topics that were discussed in the articles, especially those written by Walther himself, had to do largely with the subject of open questions and the nature and distinction of fundamental and nonfundamental doctrines. The reader of these articles cannot fail to see that Walther and his associates, though constantly insisting on orthodoxy, were by no means fanatics, but stood for genuine Scriptural ecumenicity. It was this spirit, fostered both in the Missouri Synod and in several other Lutheran bodies, which led to the establishment of the Synodical Conference in 1872.

In the decade 1875—1884 arose the severest controversy which our church body has experienced, the clash on the doctrine of election and conversion. Whoever wishes to obtain an adequate picture of the soul-stirring discussions of that period ought to read the respective volumes of *Lehre und Wehre*. The articles took on such great length that the size of the journal had to be considerably

increased. There appeared in the arena, in addition to Walther himself, who continued to furnish truly important articles, new writers of striking ability, of whom we must mention George Stoeckhardt and Francis Pieper. It has been asserted that the exegetical articles of the former on the Scripture passages whose scope and teaching were debated, especially Rom. 8:28-30, were a strong factor in keeping the Missouri Synod united in its testimony, officially expressed in the theses on predestination adopted in 1881, which had been drafted by Walther.

The decade extending from 1885—1894 saw the homegoing of the great leader Walther (May 7, 1887). The members of the St. Louis faculty, which after the death of Walther and J. M. G. Schaller (the latter likewise died in 1887) consisted of Martin Guenther, Lange, Pieper, Stoeckhardt, A. L. Graebner, and since 1893 of L. E. Fuerbringer, nobly continued the editing of *Lehre und Wehre*. A notable contribution of this period was the series of articles on *Walther als Theologe* by F. Pieper, president of the Seminary. It will not be necessary to speak of the following decades in particular. It must suffice to state that the spirit of Walther was constantly in evidence. The managing editorship for several decades was in the hands of G. Fr. Bente, favorably known for his live, incisive style.

Meanwhile several other journals of a professional nature made their appearance. In 1878 the *Magazin für Ev.-Luth. Homiletik* was taken over by Synod and the faculty of Concordia Seminary in St. Louis appointed as editors. The journal had been founded the year before (cf. the synodical report for 1878, p. 58). In 1881 the *St. Louis Theological Monthly* was accepted by Synod as its journal. Professor Lange, who had been the editor since the inception of the publication in 1880, was appointed by Synod to continue in this capacity. The journal had a very brief existence; after 1882 it ceased to appear. Perhaps the coming of the *Lutheran Witness* made it apparent that under conditions as they prevailed at that time this journal was not needed.

In 1897 the *Theological Quarterly* was begun. It was edited by the faculty of Concordia Seminary, and its managing editor was Dr. A. L. Graebner, whose able and prolific pen had to furnish most of the articles till the time when he was stricken by illness

in 1903 (his death occurred in 1904). The editorial management, after a short interval, fell to the lot of Dr. W. H. T. Dau, who in 1905 had become a member of the St. Louis faculty. This journal in 1921 was changed into the *Theological Monthly*. In compliance with the resolution of Synod in 1929 the three journals *Lehre und Wehre*, *Magazin für Ev.-Luth. Homiletik* (with its English adjunct, the *Homiletic Magazine*), and the *Theological Monthly* were merged in the CONCORDIA THEOLOGICAL MONTHLY, which began its career in January 1930, being edited by the faculty of Concordia Seminary, St. Louis.

Our narrative shows that *Lehre und Wehre* ceased to exist as an independent journal in December 1929. But it is the devout hope of all faithful members of The Lutheran Church — Missouri Synod that in spite of the prevailing relativism, pragmatism, skepticism, and modernism the spirit of loyalty to the Holy Scriptures and the Lutheran Confessions which gave birth to the journal in 1855 will continue to live and vigorously manifest itself in the present vehicle as long as it pleases God to let it exist. *Soli Deo gloria!*

St. Louis, Mo.

The Foreword of *Lehre und Wehre*, for 1862 (Vol. 8)

By C. F. W. WALTHER

Translated by WILLIAM F. ARNDT

FROM the very beginning of our venture the charge has been voiced in various quarters, and not long ago again in the *Kirchliches Zeitblatt* (1861, No. 7) of Ehlers by Pastor Fengler of Löwenberg, that *Lehre und Wehre* and the Missouri Synod lack "creative activity," that the fathers are quoted too much, and that even the old material is not offered in a new form entitled to be called original. It may therefore be worthwhile to look at this charge a little more closely. As we prepare to do so in the present foreword, our motive is by no means a high opinion of the merits of our journal. No one could be more convinced of the insignificance of the services it renders the church than are we ourselves. But since we wish to serve the church even in our minor way and cannot do it better than we have done in the past, we consider it our duty to give an account of our course, especially to our friends. Hence we ask them, in their judgment of the character of our past and, God willing, of our future theological activity, to bear in mind especially the following facts.

To begin with, we Missourians do not share the view of Montanists, Anabaptists, and enthusiasts, popular today among theologians, according to which the church, like a human being, advances not only in age but also in knowledge till in the period immediately preceding Judgment Day it has reached the stage of manly maturity. Furthermore, we do not at all share the papistic idea of a gradual development of the various dogmas which has found acceptance more and more in present-day Protestantism. Following the teaching of the fathers and of history, we rather believe with the fathers that the church is like the moon, that it has its phases, its periods of increase and decrease, and its eclipses, that at one time it flourishes and at others is buried under the debris of human doctrines and abuses. The times of a Moses,

when all people have to bless the church, saying, "Surely this great nation is a wise and understanding people" (Deut. 4:6), are always followed by the periods of an Eli described thus: "The Word of the Lord was precious in those days; there was no open vision" (1 Sam. 3:1). After blessed Davidic eras in which the Lord builds the walls of Jerusalem, there always come Elijah days, when the few remaining faithful servants, seeing the great destruction of the church, have to lament: "The Children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword, and I, even I only, am left," so that God has to console them by pointing to His hidden church: "Yet I have left Me 7,000 in Israel, all the knees which have not bowed unto Baal and every mouth which hath not kissed him" (1 Kings 19). The periods when the Word of God increases and the congregations are strengthened in the faith (Acts 6:7; 16:5) alternate with periods of defection, when people close their ears to the truth and take delight in fables (2 Thess. 2:3; 2 Tim. 4:4).

Hence, while we believe that the unceasing labors of theologians are necessary and important, we do not accept the view of a continuous organic growth of the church in the understanding of divine truth, to be brought about by the industry of theologians. We rather hold that pure and perfect understanding in the realm of God's Word is a gift of free divine grace and mercy which only from time to time is granted the church through special visitations of grace. Here, too, we have to say, "He to whom it is granted possesses it gratis." Pure doctrine and right understanding are not the fruit of man's free will. Learning and acumen dispenses them just as little as does the lack of these qualities. Man can indeed, in spite of all diligence, prove unfaithful to these highest treasures of the church, but he cannot equip himself with them. To grant them is a prerogative of the Holy Spirit, of whom we here, too, and here especially, say, *Ubi et quando visum est*, "where and when He will" (AC V). But whenever God bestows on the church an Athanasius, an Augustine, a Hus, then the days of great visitation of divine grace have dawned, not only for the particular time when God uses and fills these sanctified vessels but for all succeeding eras as well. Then the shout goes up:

"Buy while the market is at your door; gather the harvest while the sun shines and the weather is favorable; use God's gracious Word while it is at hand, for you must remember: God's Word and grace are like passing showers, which do not return to the place where they have been."

Without a doubt the Reformation beyond all others was such a period of God's gracious visitation. At that time, moved by free grace, God granted all at once possessions which the industry of the theologians in more than a thousand years had not, and could not have, attained. The Apostolic era with its riches of spiritual gifts was there renewed. Immeasurable treasures of pure and deep knowledge of divine things were brought up out of the mine of the divine Word. The prophecy concerning the era of the New Covenant was fulfilled most gloriously: "The earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Is. 11:9). God manifested what high degree of spiritual understanding can be found even in a person who is merely indirectly or mediately illuminated by the written Word if it is His gracious will to fill that person with it. When it appeared as if the midnight hour had come and nothing remained but the arrival of the divine Judge, the prophecy of Zechariah was fulfilled, "It shall come to pass that at evening time it shall be light" (ch. 14:7). The mystery of iniquity of the Antichrist seemed to have become insoluble, the gates of hell to prevail against the church, and even the elect to be deceived, when unexpectedly the lawless one was revealed and consumed with the spirit of the mouth of the Lord (2 Thessalonians 2). The church resembled a barren old woman when through the Lord's promise she gave birth to an Isaac. John Hus had been silenced, and it appeared as if with him the last witness of the divine truth had died, but then the great vision of Revelation 14 came to pass: "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth and to every nation and kindred and tongue and people, saying with a loud voice: Fear God, and give glory to Him, for the hour of His Judgment is come; and worship Him that made heaven and earth and the sea and the fountains of waters." What the angel proclaimed was not the temporal, fleeting message of vain human teaching, but the eternal Gospel, the pure, unadul-

tered, unchangeable, and imperishable Word of the Highest. It was his task not only to bring the Bread of Life to the small congregation in Wittenberg, but to teach the Gospel, which formerly had always been mixed with error in its ever-changing forms, now in its purity and unalterable character to all nations, generations, tongues, and peoples. Without a doubt he was the last messenger of God sent to all the inhabitants of the earth before the Day of Judgment.

But just as the time of the Lutheran Reformation was the era of great visitation of divine grace through bringing back divine doctrine in its Apostolic purity and truth and kindling the heavenly light of proper understanding of divine teaching in its original clarity, so we have to say that this time of visitation by no means is ended. That Reformation with its spiritual gifts was and still is the great general visitation granted the church *in hac mundi senecta* (in the world's old age) as the confessing princes in the foreword of the *Concordia pia et unanimes* call it. We, too, still live in this era of visitation, and according to divine prophecy it will continue to the end of days.

How keenly did the teachers of our church in the sixteenth and seventeenth centuries recognize this time, in which they experienced God's gracious visitation through the coming, talents, and achievements of Luther! How humbly and sincerely did they all admit, the brilliancy of their own gifts and the success of their indefatigable labors notwithstanding, that they were merely poor disciples of Luther! In saying this they did not honor Luther, but Him who in deepest love for His devastated church had endowed Luther with a greater fullness of gifts than any other teacher since the days of the Apostles. With what longing for pure knowledge did they listen to Luther after they had experienced how through his instruction God's Word became an open book to them! With what interest did they look forward to every new publication of Luther's pen, and with what zeal did they read it! With what gratitude did they accept Luther's teaching, and with what faithfulness did they hand it on to others! All their magnificent gifts they employed to distribute what God through His servant Luther had put into their hands. It is true that the Augustana and the Apology bear the name of Melancthon as author, but both in-

comparable confessions do not teach anything else than Luther's theology. The fact must not be forgotten that it was really not Melancthon but Luther who wrote the Augustana, that Melancthon used as its basis a writing of Luther and, of course, in part became responsible for its form. With respect to the Apology, its contents are simply the result arrived at through study of the Holy Scriptures by both Melancthon and Luther, and we may call it the faithful summary and eloquent defense of the pure evangelical doctrine granted by God to the church through Luther. Of course, this summary was furnished by a man who had very clearly and vividly grasped and appropriated this teaching. In the Apology more than in any other writing Melancthon appears as a filial disciple of Luther; at the same time he in superb fashion interprets and champions his master's teaching. The same relation toward Luther is manifested by Martin Chemnitz, Johann Gerhard, and all the great teachers of our church up to the age of Pietism. Naturally as the generations succeed one another, we notice that the teachers more and more draw on Luther indirectly. What is the *Examen Concilii Tridentini* of Chemnitz, what are the *Loci theologici* of Johann Gerhard, what are all the immortal works of the best theologians of our church in the earlier periods if not structures of gold built with the precious metal which God permitted Luther to bring to the surface! They did not regard it their task to be "creatively active," but to recognize and utilize the day of their visitation, to gather and to harvest when God had granted rich crops, and to hold fast that which they had that no one would take their crown. And at the same time what brisk, stirring, theological life could be witnessed, what working, searching, digging in the Scriptures! What growth in spiritual insight!

Actually we cannot but regard it as our sacred duty today, before we undertake to be "creatively active," first of all to acquaint ourselves with, to appropriate and to distribute, the treasures of doctrine and understanding which God in pure grace has bestowed during the almost 2,000 years of the church's existence and especially 300 years ago in the Lutheran Reformation. If we were unwilling to do this and rather saw the blessings go to waste which are stored up in, as it were, well-filled granaries in the writings of Luther, if we neglected these rich provisions and made it our

only concern to look for something new, we should have to fear that the Lord, with respect to us, would once more utter the lament: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes . . . because thou knewest not the time of thy visitation" (Luke 19:42ff.). What God 300 years ago revealed to Luther through His Word was revealed and entrusted not so much to him as to the whole church. It is a talent which has been handed over to all of us by the Lord with the instruction, "Deal with it till I come." If we should desire to keep this talent in the napkin of our libraries, we certainly could not hope to hear the word: "Well done, thou good and faithful servant! Thou hast been faithful over a few things, I will make thee ruler over many things." (Matthew 25; Luke 19.) To let the gifts granted the church remain unused in order to be ourselves "creatively" active could be due to no other cause in us than horrible ingratitude and vanity. It would mean that we despise prophesying (1 Thess. 5:20). In that case the spirits of the prophets would refuse to be subject to the prophets (1 Cor. 14:32). If Melancthon, Brenz, Rhegius, Chemnitz, Johann Gerhard, desired to be nothing but disciples of Luther and openly professed that their religious knowledge, next to the Scriptures, was due to him and his teaching, who are we that we should deny and conceal this discipleship and play the role of masters! "All things are yours," says the apostle, "whether Paul or Apollos or Cephas or the world" (1 Corinthians 3), and we both may and should add, "Whether Luther or Melancthon, Chemnitz or Gerhard"—and how could we dare to regard and treat these God-given possessions as mere foreign ware! Or does the simple fact that we have put a certain volume into our bookcases make it our real possession? All gifts, that of speaking by the spirit, the word of wisdom and the word of knowledge, that of prophecy, of discerning the spirits, of interpreting of tongues (1 Corinthians 12 and 14), etc., gifts which 300 and 200 years ago God dispensed so richly, have all been given "to every man to profit withal," for the benefit of the church of all places and all future eras—and are we to keep these gifts unused and locked up? Or should we, while not seeking anything else than the treasures already found by the orthodox church, nevertheless

resolve to establish the church once more, and travel again the road traversed by our old teachers, hoping confidently that we shall arrive at the same goal and achieve the same results? Foolish thought! God does not bestow everything on everybody. He does not give the same blessings to every era. The one servant in the vineyard of the Lord receives this aptitude, the other that; visitations vary with the periods in which they are given. It is "one and the selfsame spirit dividing to every man severally as he will" (1 Cor. 12:7-11). Hence it is futile, and even an outrage, to attempt to force God as it were, to repeat the gracious visitation which He granted the church 300 years ago, because one is unwilling to receive from the hand of God's personal instruments the gifts He bestowed through them, and insists on attaining such gifts through one's own searching. After God through Luther and his faithful followers graciously has again presented to the church the treasure of pure doctrine, we must either in humility let them communicate this jewel to us, or we must forever remain without it and pass from one error to another. God has made the church to be one body which consists not of one, but of many members, whose eye dare not say to the hand, and whose hand dare not say to the eye, "I have no need of you." On the contrary, God has so arranged matters with respect to His church that always one member has need of the other, and thus the whole organization can exist solely through an interchange of gifts.

Strange to say, Pastor Fengler finds something sectarian in our filial attachment to our faithful fathers. He forgets that it is a definitely distinctive trait of a sect to break with the church of the past, to sever connection with it, to despise ministers who are called indirectly or mediately, to refuse to learn and to insist solely on being a teacher, to be unwilling to be a disciple and to presume to be the master and to aid the church through novel bits of so-called wisdom! A sect does not engage in a reformation, returning with Luther to the old church, but in a revolution, following the example of Carlstadt and Zwingli.

Perhaps no one denies that the church of the present day must appreciate and preserve as a treasure what God graciously has granted the church of the past, the mother, in stores of knowl-

edge, in insights as to the contents of Holy Scripture. And now we ask, Has the church of our day appropriated everything which the former one through God's grace has achieved? Sad to say, it is a fact that only few even of those who desire to participate in the building and extension of the church in general have a thorough knowledge of the classical literature of our church in its most blessed eras—of that literature in which the teachings of Lutheranism are most ably set forth, most clearly unfolded, and most convincingly defended, and the opposing errors most victoriously refuted and their hollowness demonstrated. Much less can it be said that there are many who have really studied these works in their rich contents, or at least the one or the other of them, in the various branches of theology which might serve *instar omnium* (in place of all) and who have truly absorbed what is there offered. It is considered sufficient to have read this or that quotation, presented perhaps even without regard to its context, and then one fancies to have obtained with true acumen a view of the whole system of doctrines and to be able to criticize it. Most of the modern theologians evidently consider it their chief task to exhibit everything in exalted philosophical language and altogether abstract modes of thought, with the result that often their most trivial views and worst fallacies create the impression of being profound wisdom. One of the consequences is the opinion of many people that if they can display learned phraseology, they belong to the oracles of the day. Especially younger theologians regard with loathing the writings of our old teachers, who, while they were deeply learned, remained humble and sought nothing but the edification of the church. Since these people at once apprehend the meaning of the words of the fathers, they hold that they have long known all this material.

Another consequence is that often rationalists like Carl Hase and Benedict Winer are better acquainted with the doctrine of our church and present it more correctly than some theologians who make the claim, as do the two men mentioned, not only of giving an historical account of this doctrine but also of setting it forth as representatives of our church. With what boldness today are teachings proposed as doctrines of our church against which the latter in its confessions and in the writings of its ablest sons fought

mightily as Antichristian errors! And with what genuine disgust, on the other hand, are teachings branded as un-Lutheran, anti-clerical, and as born of false enthusiasm, or as popish, which are simply fundamental teachings of the Lutheran Reformation! How much labor is needed to make the pure doctrine as it was brought before the world again 300 years ago the common possession of the leading Lutheran theologians, and, to begin with, merely the knowledge of it!

What great change is required before our Lutheran theologians and preachers, generally speaking, consider it worth their while to possess and to study at least the writings of Luther! Though our period manifests some awakening, what frightful symptom is it nevertheless that thousands of copies of the Erlangen edition of Luther's works crumble away in the warehouse and that on account of lack of interest the undertaking still is unfinished! In vain men like Thomasius write: "Sometime ago we have begun, and rightly so, to go back to our older dogmaticians; but we shall do well to penetrate still more into the thinking of that man in whose heart the blood of the evangelical faith pulsed most warmly and lively. From Luther, so it seems to me, there is still to be obtained an immeasurable amount of material for the revivification and refreshing of our dogmatics, of which rightly the statement was made that 'it was getting to be somewhat cold.'" (*Christi Person und Werk*. First Part, pp. v, vi.) In vain a man like Rudelbach testifies: "Luther sums up in himself more than half a millennium and at the same time molds in advance the development of following centuries." (*Zeitschrift*, 1857, p. 381.)

We are by no means blind and ungrateful with respect to the rather considerable achievements of our time in the field of theology. We highly esteem what in more recent periods has been accomplished for a more thorough acquaintance with the sacred languages, for light on problems of church history, for the solution of exegetical difficulties, etc.¹ No one can with greater grati-

¹ Although even Winer has to admit: "The controversy among the exegetes has usually taken us back again to, and acknowledged as correct, the understanding arrived at by the Protestant Church in its early, initial stages." (*Grammatik*, 3d ed., Pref.)

tude and more heartfelt joy observe and appreciate every new, more profound substantiation and further correct development of an old truth from the Scriptures than can we. Nevertheless, in most instances we shudder when we view just this matter, the "creative activity" of our times. Things that are praised as new discoveries we find usually to be very questionable and suspect, and only too often what is offered is nothing but an old error in a new dress, a retouched heresy refuted by the church long ago. Or can one say, for example, that the new allegedly more correct presentation of the doctrines of inspiration, of Christ's person, of the efficacy of the Sacraments, of the church and church organization, of the ministerial office and ordination, of the Last Things, of man's condition after death, etc., do not belong to this class? Let us here quote a man in whose publications we formerly with joy found not a few grains of golden truth, Prof. Dr. Kahnis, who nevertheless writes:

Protestantism stands and falls with the principle of the sole authority of the Scriptures. But this principle is independent of the doctrine of inspiration as taught by the old dogmaticians. To take it over as it was taught formerly can be done by us only if we harden ourselves against the truth. . . . In the concept of the Sacrament the word which forms the substance does not permit the power inherent in the Sacrament to assert itself. This becomes evident especially in the Sacrament of the Lord's Supper, in which, according to the old Lutheran doctrine, not the body of Christ, which is there communicated, constitutes the chief thing, but the word referring to the forgiveness of sins, of which forgiveness the body of Christ is the pledge. . . . This communication of God which constitutes the essence of the Sacraments did not in the old doctrine of our church touching the *verbum visibile* receive its full expression. Furthermore, with reference to the ecumenical teachings of the Trinity and the divine-human person of Christ we must say that our Confessions presented them not on account of the ecclesiastical authority on which they are based but on account of their being taught in the Scriptures. Nevertheless it is simply a fact that the Reformers, whose definite principle it was to make the appropriation of objective salvation the center of Christianity, took over the doctrines which are the objective

foundation of salvation, that is, those of the Trinity and the person and work of Christ, from tradition, without independently using the Scriptures as a guide.²

While it is certain that the Nicaean doctrine of the Trinity and the Chalcedonian of the union of the divine and the human nature in the person of Christ were favored by those who were best able to judge at that time, nevertheless, if a Protestant should view the success these doctrines achieved as a sign from above attesting their truthfulness, a student of the history of dogma would have to tell such a person that there is no church father in the first three centuries with whom there is to be found a teaching of the Trinity resembling that of Nicaea, and that the Chalcedonian teaching of the union of the two natures for a long time was a point of strong controversy in the church. In our day, when we possess more adequate means for the understanding of Scripture and can penetrate more widely, freely, and profoundly into spiritual matters than the fathers, the principle of Protestantism demands and brings about a renewed reproduction (this may be a euphemism for regeneration) of these teachings on the basis of the Scriptures.³

The definition, proceeding from the camp of the theology of mediation, conceiving of Jesus Christ as the personal culmination of the human race, which essentially is the same as that of Schleiermacher's archetypal human being, contains an important truth, but it does not bring forth a Savior whom a Christian can adore, saying, as Scripture teaches and demands, "My Lord and my God." On the other hand, it has been demonstrated, especially by Thomasius, that the theory of the church of a divine person who as human being continues to use fully his divine attributes and powers makes it impossible that either a true personal unity or

² Here we have an instance showing what attitude the Church of the Reformation assumed toward the true orthodox church of the past. What God had granted the church of the past, the Church of the Reformation accepted as a treasure handed over to it, and it did not desire to compel God (even if it should look upon things bestowed as if they had not yet been bestowed and should without preconceived convictions once more travel the way the fathers had gone) to let it arrive at the same or even a better or higher goal than they.

³ We see that even with respect to the doctrine of the Holy Trinity the controversy within the orthodox church is not concluded, the books are not yet closed, and it has been reserved for the learned theologians of today finally to set forth the correct Scripture teaching on this doctrine. The thought that we were in possession of truly ecumenical symbols was merely a sweet dream.

a genuinely human development of Christ should result. In the elevation of the human Jesus to the position of the ideal Son of Man, in this "emptying of Himself" of the Son of God, we find the premises for a conception of the person of Christ which is not only more profound and vivid but also more Scriptural.⁴

The factor that led the Reformers to the Augustinian teaching of sin and grace was the protest against the work-righteousness of their age, a protest caused by their deep personal experience of saving grace and their occupying themselves earnestly with Holy Scripture, especially the writings of Paul. But the Augustinian teaching of divine grace which effects everything has its shadows, which become evident through the Charybdis of predestination into whose disastrous whirlpool Calvin, led by doctrinaire views of consistency, cast himself, while the German Reformation happily circumnavigated the peril. . . . But when in opposition to the Calvinistic teaching of predestination it was openly asserted that the rejection of salvation was due to man's own will, no one could fail to see that this negative statement would have to have a positive counterpart and that, if only *that* faith which endures to the end takes us to the goal and this enduring cannot be thought of as existing with the co-operation of man, the conclusion is unavoidable that there is a human factor which conditions our salvation. Here the stark one-sidedness of the predestinarian doctrine becomes evident, which, assuming that the apprehension of salvation is altogether a work of grace, totally forgets that only he is crowned who strives lawfully, and that since striving admittedly involves human activity, man has a share in this matter.⁵

But just like St. Augustine's teaching of grace, so his teaching of the total depravity of human nature is based on an abstraction

⁴ What approach the theory of Thomasius in this point makes to a more "Scriptural" conception has been shown in early volumes of this journal, an approach which, if developed consistently, finally robs us of the consoling truth that it is God who lived and suffered for us.

⁵ Kahnis, otherwise a very acute thinker, seems to overlook entirely that the Scriptures in the first place say: "Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God" (1 John 3:9). Furthermore: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again . . . to an inheritance incorruptible . . . reserved in heaven for you who are kept by the power of God through faith unto salvation" (1 Peter 1:3-5; cf. Phil. 2:13). Here we have an incontrovertible denial of the view that the regenerate person possesses synergistic powers which enable him "to do his share." Dr. Kahnis, asserting that Calvin falls into a ditch, himself experiences this disaster, only on the other side of the road.

which runs counter to the Scriptures, experience, and psychology. That in natural man there exists a consciousness of God, a conscience, a tendency toward that which is true and good, a longing for salvation, both Scripture and experience teach us. Now, if we confess that man cannot through his own strength come to Christ, that the Spirit of Jesus Christ has to draw him, we do not exclude the truth that there is a tendency in man to which grace addresses itself,⁶ as it is written: "He that doeth truth cometh to the light" (John 3:21); and Peter (1 Peter 3:1) enjoins Christian women to win Gentiles for Christ without words through their conduct, an admonition which presupposes without doubt a predisposition of natural man in favor of the ethical spirit of Christianity. Hence here, too, we have to look forward to a new study and scrutiny of Lutheran teaching on the basis of the Scriptures, accompanied by the effort to utilize the rich results which the present-day interest in anthropology and psychology has furnished." Cf. *Der innere Gang des deutschen Protestantismus*, etc., by Dr. K. F. A. Kahnis, 2d ed., 1860; pp. 241 ff.⁷

⁶ Probably the way in which Jesus, when He raised Lazarus, addressed himself to some tendency in the corpse!! (Col. 2:13.)

⁷ According to this, there is probably no article in which Professor Kahnis more fundamentally diverges from the pure doctrine of the church than in the one pertaining to "free will." A wrong belief in this point may be the main root of all his other aberrations and, generally speaking, the *πρῶτον ψεῦδος* of all modern theology. As long as this poisonous, Semi-Pelagian, synergistic germ has not been killed, most modern theologians will not have a more considerable share in the resuscitation of true theology than Erasmus had in the reformation of the church. Without complete purity in the teaching *de libero arbitrio* one cannot think of genuine Lutheran theology restoring its edifice. The true church of believers will always recoil from a theology which denies the "total depravity of human nature" and which does not both at the beginning and at the end of its message call out to man: "Where is boasting, then? It is excluded." (Rom. 3:27.) And in doing so it will not be frightened by a Calvinistic doctrine of predestination, which the synergists point to as a bug-aboo. Every theologian has to pass through the strait gate which consists in recognition of the complete corruption of human nature; otherwise the cardinal teaching of the justification of a poor sinner before God will in his theological system be deprived of its proper setting and lack its true meaning. Would to God that the modern theologians could bring themselves to read without the prejudice caused by a "more free and profound penetration into spiritual matters," but in the humility becoming a disciple, Luther's writing *De servo arbitrio*, that masterpiece of genuine theological speculation and interpretation of Scripture! In that case this treatise would evidence its potency as a remedy, as a true panacea, against the present-day epidemic of Semi-Pelagianism and synergism.

Thus writes an author who himself passes the following judgment on the theology of our age: "On the one hand our scholarship manifests a dilettantism which is versatile and sprightly, but on the other we find in it a lack of sensitiveness with respect to the truth and of good common sense, of energetic logical thinking, of originality in its perceptions, and of a ringing method of presentation—all of which we suppose belongs to the sad signs of the times. Our theology has entered the Alexandrian era." (Ibid., p. 247.) In reading this we must exclaim: "If they do these things in a green tree, what shall be done in the dry!" If a Lutheran theologian of our day like Kahnis declares that the old Lutheran theology relative to the articles of the inspiration of the Scriptures, of the Trinity, of the person of Christ, of the efficacy of the Sacraments, of original sin, and of free will requires a reformation, what remnants of the old Lutheran theology may we hope to find in the writings of younger theologians of our church? At the most a few isolated stones; the structure itself has been torn down. We indeed shall be happy, and have always been happy, whenever we discover that a certain old gem consisting of gold, silver, or diamonds has been hewn and placed more properly, but we can never dwell in the new edifice with its partly shaken foundation and its walls constructed largely of wood, hay, and stubble. God granting His protecting grace, nobody will persuade us to leave the old building, where our soul has found a place of refuge from the divine wrath, judgment and hell, and from the winds of divers false doctrines, tossing people to and fro.

After Pastor Fengler in the journal of Ehlers has criticized us Missouriians for furnishing "relatively little that is original," that we do not "create," he exclaims: "Thank God that here in Germany and with us, too, the situation still is more favorable! . . . God be praised! Recently a new journal was founded in our midst, and even our opponents will have to admit that usually what is presented constitutes a substantial contribution." We reply that we willingly concede to the authors in Germany, including some in the Prussian Lutheran Church, the distinction of being more learned and ingenious than we and that in their writings more brilliant gifts are reflected than those granted to us poor Mis-

sourians in our primitive and paltry conditions. We neither forget this, nor do we become envious when we contemplate our comparatively low rank. On the contrary, we highly esteem the gifts bestowed on our church in the land of our fathers and rejoice over them as ornaments of the body of which we are members. But we cannot refrain from asking the question: What is the fruit of the fact that the accusation of having furnished "relatively little that is original," of "not having created" admittedly does not touch our church in Germany? There are hardly any so-called *theological schools* left; there are as many different theologies as there are theologians; the church presents the appearance of an atomistic group. Instead of the old unity of faith there apparently prevails an unprecedented lack of unity, a truly Babylonian confusion of language and belief. The Prussian Lutheran Church, too, in this respect differs but little from the Lutheran state churches, a fact which became glaringly evident in the recent discussions on church government and the respective doctrines. This surprised all except those who had perceived that the common bond of the Prussian Lutheran Church was the negative one of joint opposition to the Prussian union more than the positive one of unity in the Lutheran faith and doctrine. Even the new journal, mentioned by Pastor Fengler, although its contents usually display ability, liveliness, and undaunted courage, nevertheless betrays conditions existing in the communion in which it was born. Alongside the pure doctrine of the church we find there, it is true, much that is new, original, creatively produced. But we are of the opinion that the Prussian Lutheran Church should heed what Dr. Muenkel wrote in the conclusion of his report when he had returned from the conference of Prussian Lutherans in Berlin, having served as a member of a commission: "This church least of all is entrusted with the task of seeking to inaugurate progress or new formations in the field of doctrine; every considerable step of this nature threatens to bring about a schism." Would to God the Prussian Lutheran Church had taken the path we have traveled (may this remark be pardoned which sounds vain, but does not arise from vanity) and had studied thoroughly the writings of our old loyal teachers, especially Luther, and had placed before the public what it found

there. In that case we are certain its development would have been different, and it would not now face an abyss which threatens its destruction. Indeed, if it will not first of all in humility be willing to learn of our believing fathers and only after such instruction undertake to teach and to be creatively active, its fate is sealed. Like a drop in the ocean it will finally disappear—we speak of the ocean of the great new church which ultimately will call itself by the old Lutheran name just as the Roman Church claims the name "Catholic," the United that of "Evangelical," the rationalistic that of "Protestant," and which will expel the old faithful Lutheran Church as a "sect."

But whatever the developments will be, we Missourians are not aware of having any other call or task than that of presenting again the treasures of the old truly "reformed" church. These treasures have long been a dead capital lying unused in the libraries which we inherited, unless the vandalism of the last 100 years destroyed them as worthless wastepaper. It is our endeavor through earnest study, accompanied by the heartfelt prayer that God may enlighten our eyes, to appropriate these treasures and then, with the talent thus obtained, to serve the church. If in our learned, witty, creatively active age this course is considered a lowly occupation, the service of a mere assistant or clerk, very well! May we in our insignificance be permitted to render the church this lowly service. We desire no higher distinction, but, on the contrary, do not consider ourselves worthy of rendering even this modest service. And we humbly thank God that in His grace He has until now permitted us to do this work and that He has blessed our endeavors here and in Germany abundantly above all that we did ask and think—a fact for which, if it served a good purpose, we could produce many witnesses.

Now, in reacting to the above, Pastor Fengler will say that he does not criticize that we reproduce the old Lutheran doctrine, but rather that we do not produce what is old in a form which might be called original, that we usually submit it in numerous quotations. The following is our response to that criticism. One notices that in our church numerous writers come forward with the claim to print nothing but the old truth, but who maintain that they

clothe it in a new dress, that they develop it more clearly, accurately, and profoundly, that they make it serve more adequately the needs and demands of our time, that they provide for it a more correct, or rather the lately discovered and solely correct, Scripture proof; and with regret one sees that while making the claim mentioned, these writers introduce a totally new doctrine, an altogether new religion, in the church. Some of them may be ignorant of the significance of their course; others, however, are evidently practicing a *pia fraus*. The latter look upon the Lutheran Church as a beautiful, old, strong, storm-defying building; hence they think it would be a pity to tear it down and to erect a less substantial structure, one that is not yet established in the consciousness of a people on account of its new style; and they consider it advisable to keep as much of the old walls and rafters as possible, to retain the old name, the old ceremonies, the old ornaments; the only difference is to be, that from now on a better doctrine, a system in which all branches of science are brought into one harmonious whole and which will finally appeal even to those that are philosophically trained, is to be proclaimed from the pulpit of the venerable cathedral. With this class of theologians we do not wish to have any truck. We are absolutely serious when we say that we consider the teachings of the old Lutheran Church as the teachings of the true church and that we do not desire to promulgate any other. To manifest this our conviction is one of the reasons why we so often quote the fathers.

In addition there exists today a frightening confusion, lack of clarity, and ignorance as to what is genuinely Lutheran. Hence it would be unwise for us, who are constantly regarded as poor, unreliable amateurs, to attempt to set forth genuine Lutheran doctrine in our own phraseology and, perhaps from motives of pride, to refuse to let our teachers and authorities do the speaking. This doctrine, it must not be forgotten, is still regarded with a certain piety by theologians and still more by our laity. We are firmly convinced that even if we could present the pure Lutheran doctrine with greater adequacy and urgency than our fathers (a thing which we are not able to do), our witness would discredit rather than commend and promote it. Our age indeed boasts of having eman-

cipated itself finally from human authority, but it is only too evident that more than ever the great question nowadays is, *Who* is doing the speaking? A theological celebrity may without misgivings write things which, if penned by an insignificant author, would be ridiculed as plain folly, but coming from such an authority, they are confidently assumed to convey some profound truth. *Exempla sunt odiosa*. Who are we that in such an age as this we could hope to get a hearing in endeavors of our own, to win recognition as Lutheran teachings for tenets which in many a case are considered Lutheran neither by theologians nor by the common people!

Furthermore, the fact must be borne in mind that we here have opponents claiming to be the most loyal Lutherans who constantly in their anathemas persecute us as enemies of the Lutheran Church and teachings, branding us at one time as Papists, at another as unionists and enthusiasts. These opponents, while they always insist on Lutheran orthodoxy, believe and teach the very opposite of what Luther and his faithful followers believed and taught; and posing as old-time Lutherans, they deceive the people in sad fashion. Now, if we do not wish to remain idle when we see how our people are deceived by so-called Lutherans and are led to consider crypto-Papists as pillars of Lutheranism and to regard the old pure evangelical Lutheran doctrine professed by us as the dross of false enthusiasm, what else can we do than demonstrate black on white from the writings of Luther and his co-workers and followers what really was the teaching of these men of God whose tombs our opponents in their pretensions are now constructing? Since the latter use all manner of tricks which delude the ignorant and through which even the clearest statements of a Luther, a Chemnitz, a Gerhard, and others are tortured and twisted till they say the opposite of what the words express, how easy would it be for our opponents to make people believe we are heretics if, to avoid the charge of mechanically repeating the words of others or of merely "reciting a number of correct and excellent propositions" (terms used by Pastor Fengler), we should deduce our teachings from the Scriptures in our own individual way!

If we here in this country had not, as it were, resurrected the fathers of our church from the dead and enlisted them to speak

for us, there would long ago have arisen such a confusion that even the most sincere believers would have been misled and we with our poor, unalloyed Lutheran doctrine would have been avoided as apostates by thousands who now fully and joyously share our faith and profession. The blessing that descended upon our witness in this country has been great, let us say it in order to give glory to God, but we shall never forget that, owing to divine grace, the main cause of this blessing was the fact that we did not place ourselves, but our fathers in the teacher's chair, and these teachers, God be praised for it! still are confidently regarded by thousands upon thousands as faithful stewards of the mysteries of God—a confidence accorded them in a measure which is not granted to any living theologian.

Pastor Fengler is right when he says: "The writings of the fathers have to be assimilated," and "the profession must proceed from our inmost shrine where faith has its habitation." We are certain that this can be affirmed of us. We think that the very way in which we quote authorities for our teachings must have demonstrated that we did not look up these quotations in the indexes, but that we had appropriated the whole body of the old doctrine and laid hold of it in live fashion, that we had made it our very own, the treasure of our heart's faith—a treasure for which we not only have gladly suffered all the opprobrium hurled at us but also are willing to make even greater sacrifices. If anybody thinks that such quoting is possible without acquaintance with the whole system of doctrine, let him try it!

We wish to say by the way that in the more than 17 volumes of our *Lutheraner* we often had to deal with non-Lutherans. These volumes may render their testimony on the question whether through God's grace we know how to meet those that do not recognize any Lutheran authorities and who do not ask whether a certain teaching is Lutheran, but whether it is Biblical. Let the reader see whether we are able to prove Lutheran teaching to be Biblical and to refute the opposing error. On the latter point we should not have wasted any words if the presumptuous invectives and judgments of Pastor Fengler in the journal of Ehlers had

not compelled us to make these remarks.⁸ For what we in a sense gave as our own we consider as nothing in comparison with the grace God granted us to assist in raising Luther and his most important pupils from the dead and making them the teachers of our age.

⁸ Ehlers permits Fengler to write: "Christianity is always confession of faith, and confession proceeds from the inmost shrine where faith has its habitation. But in the case of the Missourians, Christianity is rather a recital of a number of correct, excellent doctrinal propositions." Even our worst enemies have not attacked us in a more presumptuous and arrogant manner. Such an insolent remark is not compensated for, but rather made more venomous when Pastor Fengler says, among other things: "The Missourians indeed possess learning and experience in the wisdom of the Lutheran fathers. . . . In the American journals, too, one can find many good things. Everything is very clear. The zeal for Lutheran doctrine which distinguishes the Missourians more than other people is worthy of imitation. For me an article in *Lehre und Wehre* for December 1859, presenting a comparison of Luther with Johann Arndt and A. H. Franke, was instructive. The treatment seems to me to be excellent." Apparently there are people in Germany, too, who praise the Missouri Synod, this thorn in the flesh of the pseudo-Lutherans, in order to be able, while posing as impartial onlookers, to damn it all the more thoroughly.

Dr. C. F. W. Walther as Theologian

(*Lehre und Wehre*, Vol. 36, 1890)

By DR. FRANCIS PIEPER

Translated by JOHN THEODORE MUELLER

WHEN we try to depict Dr. Walther as theologian, we must, above all, discuss his doctrine of justification, for his attitude toward this doctrine supplies the clue to his whole line of action in his life so full of controversy.

Walther recognized the doctrine of justification, or the doctrine that a sinner is justified before God and saved by grace through faith in Christ, as the focal point of all Christian doctrines. All other doctrines serve this doctrine as premises, or they flow from it as conclusions. Uncompromisingly Walther attacked all errors, because he knew that by all of them this central doctrine was endangered. In this doctrine was centered also his controversy concerning the true doctrine of the church.¹ Walther points out that the doctrine of justification is annulled if, for example, men teach that there is a visible church outside which there is no salvation or that the efficacy of absolution depends on the ordination of the administrant. He made the same point also with regard to other false teachings which he refuted, as, for example, those of chiliasm, the physical operation of the Sacraments, synergism, and the like. "Only then," he wrote, "will the battle against false doctrine gain practical significance for the individual Christian when he realizes that this doctrine cannot be preserved in its purity while other teachings are being falsified."² Walther lived in this doctrine both as a Christian and as a theologian. Even his opponents conceded that he was able to present this doctrine convincingly. On this doctrine Walther delivered most of his lectures in his so-called Luther Hour. In our theological seminary he showed his students, above all, how to preach this doctrine rightly, pointing out to them both the right way and in graphic description

¹ *The Lutheran Doctrine of Justification*; an essay delivered at Addison, Ill., 1859. Hereafter referred to as LDJ.

² *Synodical Conference Report*, 1872, p. 23. Hereafter referred to as SCR.

also the usual aberrations. We believe that it is not saying too much when we declare that after Luther and Chemnitz no other teacher of our church has attested the doctrine of justification so impressively as did Walther. It was particularly in this doctrine that he followed Luther, and he united into one shining beam of light all other bright rays on this doctrine radiating from our later dogmaticians.

As we present Walther's position on justification, we shall first stress his general characterization of justification with regard to its importance and other points; and then we shall emphasize the special points that he stressed particularly in order to preserve the doctrine of justification in its purity against such errors as confronted him from time to time.

According to Walther, the doctrine of justification is the characteristic mark of the Christian religion, by which it distinguishes itself from all other so-called religions. He writes:

When we speak of justification, we speak of the *Christian religion*, for the doctrine of the Christian religion is none other than God's revelation concerning the way in which sinners are justified before God and saved through the redemption made by Christ Jesus. All other religions teach other ways which are supposed to lead to heaven; only the Christian religion points out a different way to heaven by its doctrine of justification. This indeed is a way the world has never heard nor known, namely, the counsel of salvation that was hidden in the mind of God before the foundation of the world was laid. (*SCR*, p. 21.)

Again he writes: "This doctrine is the heavenly sun of the Christian religion, by which it distinguishes itself from all other religions as light is distinguished from darkness" (*Gospel Sermons*, p. 278). Therefore, whoever attacks the doctrine of justification attacks the whole Christian doctrine, the whole Bible, and the whole Christian religion. Where this doctrine is perverted, there another way to salvation is taught, and this means another religion. To fight for the doctrine of justification and for Holy Scripture and the Christian religion amounts to one and the same thing. Without the doctrine of justification the Christian religion is like a watch without a spring. All other doctrines lose their value if the doctrine of justification is corrupted. When the founda-

tion gives way, the whole building caves in. When the doctrine of justification falls, then the whole Christian doctrine also collapses. In that case the church becomes a mere reform school. Furthermore, as regards the understanding of Scripture let me say: Theologians who err in regard to the doctrine of justification are sitting not in Scripture, but before a closed door, no matter how diligently they may study and quote the Bible. To those who do not understand the doctrine of justification the Bible is merely a book of moral instructions with all manner of strange side issues.

The doctrine of justification is therefore the "chief topic of Christian doctrine" (Ap. IV [(II)] 2).

As long as anyone has progressed no farther than to think that the doctrine of justification is just another important article of faith, he is still blind. If anyone does not know the true doctrine of justification, it does not mean a thing that he praises Christ or divine grace or the means of grace, for whatever is taught in the church must serve this doctrine. This does not mean that this doctrine should or could be treated exclusively, for all revealed doctrines must be taught with the greatest emphasis; but it does mean that even when we speak of hell it must be our aim to show our hearers how they may be delivered from hell.

It is absolutely necessary for everyone rightly to know the doctrine of justification in order that he may be saved. Christians are people who know the article of justification, that is, they believe that God forgives them their sins by grace, for Christ's sake. It is this knowledge, or rather this trust, which makes a person a Christian. Walther writes: "Upon this article our salvation rests, and therefore it is absolutely necessary for every Christian. If anyone would not rightly know and believe this doctrine, it would not do him any good if he knew correctly all other doctrines, as, for instance, those of the Holy Trinity, of the person of Christ, and the like." (SCR, p. 21.) This doctrine is therefore rightly called the article with which the church stands and falls.

For what is the church? It is the aggregate of believing Christians. The church is there where Christ governs by grace. But He rules man inwardly by offering and imparting to him His grace. Where He thus occupies the heart, there is His kingdom. Wherever therefore there are regenerated, quickened Christians, there is His church. But no one becomes a true, regenerated

Christian without the doctrine of justification. Every other kind of doctrine can indeed produce egregious Pharisees, but not Christians. A person becomes a Christian only when through the work of the Holy Spirit in his heart he learns to know that he has been truly redeemed by Christ and has the forgiveness of his sins, a reconciled heavenly Father, a righteousness that avails before God, and that therefore he may die in peace. (*SCR*, pp. 24 f.)

In another place he writes: "When Luther says that without the article of justification the church cannot exist even for an hour, he does not exaggerate; for the church is not an external organization, but the communion of believers. Wherever there are no believers, there also the church does not exist."

If therefore the church is to be established and preserved, it is necessary, above all, that the doctrine of justification be proclaimed. Through the preaching of this doctrine, the Reformation of the church was effected, while all other means that had been tried before to reform the church failed. It was this doctrine which also in other lands and at other times reformed the church. (*SCR*, pp. 25—27.) If we want to establish the church today, this can be accomplished only by the proclamation of the doctrine of justification. Congregations are established not by "eloquent" or "popular" or "dignified" parsons, but solely by pastors who preach justification. To know and be able to preach this doctrine makes up for what they may lack in talent and learning. (*SCR*, pp. 27 f.) If the church had the choice between pastors whose training is imperfect, but who preach and live the doctrine of justification, and eloquent preachers who do not understand the doctrine of justification and therefore also do not preach it, it would have to choose the former without hesitation. Walther says:

Although this doctrine is important, it can nevertheless be preached in its whole fullness, power, clarity, and rich comfort even by those who are less talented . . . indeed, even by the least gifted, if only they have learned to know that the grace of God has appeared in Christ Jesus to all men and is apprehended by faith; and they can preach it in such a way that their hearers become sure of their salvation. That knowledge outweighs all wisdom, talents, and treasures of the world. Such preachers, too, will never run out of material on which to preach. They will always know how to speak of the gracious deeds which God has

done for us, and that will always give them new joy to preach. What indeed is all learning, no matter how important it may be in its proper place, compared with the wisdom of God? This becomes apparent already when only the passage is expounded that "God so loved the world that He gave His only-begotten Son," etc. That message works joy in all penitent sinners; that is something in which the holy angels rejoice, and that is something at which the whole world should prostrate itself and cry out: "Glory, hallelujah!" If our young ministers preach that [doctrine], then they will be able to start a Reformation also in this country, toward which a small beginning has indeed been made by this message. That certainly makes live congregations, not indeed such as are vocal about their life and deeds, but such as, living in this doctrine, are willing to render offerings to God in the beauties of holiness. In short, let us learn from Luther that we cannot start a Reformation in this country unless we believe this doctrine of justification most firmly, preach it with divine assurance, and faithfully guard and keep it.

A living knowledge of the doctrine of justification therefore is essential to the right preparation for the pastoral ministry. Walther writes: "The most essential requisite that students of theology should take with them from their theological seminary, and without which everything else would be worthless, is a clear, thorough insight, based above all on personal experience, into this exalted doctrine of justification of a penitent sinner before God." Likewise the public and private proclamation of the doctrine of justification is necessary, above all, for the proper discharge of the office of the ministry. The fact that he is privileged to proclaim this message should cause a person to be glad to be a minister. And as the true joy of the pastor in the holy ministry flows from this doctrine, so also does his hope of accomplishing anything worthwhile. It will keep the pastor away from legalism. (*LDJ*, pp. 95 f.) The doctrine of justification, moreover, is the means by which we are kept in purity of doctrine. Walther writes: "As long as this doctrine remains entirely pure, no error will cleave to us in other doctrines. It is just as Luther said: 'This doctrine does not tolerate any error.' It is the sun brightening the sky of the church: when it rises, then all darkness must recede."

The doctrine of justification is a standard which makes it impossible for us to accept any error as long as we are guided by it. Whoever has learned to know the doctrine of justification derides all those learned professors who are either altogether unbelieving or semibelieving, whenever they teach what is false, no matter how eloquent or learned they may be. If what they propose and say does not agree with the Bible verse that little children pray: "The blood of Jesus Christ, His Son, cleanseth us from all sin," then even the humblest Christian will reject it, no matter how profound or pious it may appear. (*SCR*, p. 27.)

He, however, who errs with regard to the doctrine of justification, can neither know nor show how dangerous another error is. He who does not know this chief doctrine of the Christian religion is like a child that does not know the purpose of a watch and therefore regards this little wheel or that little pin as unnecessary. To him who does not truly understand the doctrine of justification, the several doctrines of the Word of God are like a pile of loose stones from which he may take away some, without greatly disturbing the whole pile. Without the true knowledge of this doctrine there will forever remain doubts as to where the true church is, especially in view of its humble appearance, its small size, and the offenses which occur in it. But when we adhere to the doctrine of justification, we shall not be impressed with the crowds, the altars, the pomp, the strict discipline, and the great works of the false church. Nor shall we be impressed by the learned apologetic contributions of the moderns, for all this can neither be profitable nor valid for the church without the doctrine of justification.

We shall now consider some teachings which, according to Walther, are essential today if we are to preserve the doctrine of justification in its purity. Walther writes: "When considering the pure doctrine of justification, as our Lutheran Church has again set it forth on the basis of God's Word in its full radiant brilliancy, we must keep in mind three doctrines, namely, (1) that of the general and perfect redemption of the world by Christ; (2) that of the power and the efficacy of the means of grace, and (3) that of faith. (*SCR*, p. 20.)" Where there is full agreement on these doctrines, there is full agreement also on the doctrine of justification and, in fact, on the whole Christian doctrine. On the other hand, where errors are being taught with respect to one or more

of these teachings, as this is the case among some Protestant denominations and modern rationalistic and synergistic Lutherans, there the doctrine of justification is bound to be perverted, even if the formal terminology be in agreement with the true church, as, for example, when synergists state that man is justified before God solely by grace through faith in Christ and not by the works of the Law.³ We shall, first of all, offer a brief summary of Walther's statements on these three points.

Should, for instance, anyone deny the universality of Christ's redemption, negating with Calvin the Scripture truth that Christ has redeemed all mankind and that in the Gospel God seriously offers to all men His grace without any discrimination, then he subverts the doctrine of justification. If that error is maintained, then the individual sinner cannot become personally sure of his salvation unless he receives an extraordinary, immediate revelation to that effect. Again, should anyone teach that Christ has indeed redeemed all men, but not completely, in other words, that Christ has indeed made forgiveness of sins possible for all men, but that this forgiveness of sins or justification does not yet actually exist for every sinner, then he makes faith and conversion a meritorious cause of the forgiveness of sins and invalidates the doctrine of justification by grace for Christ's sake. Or, should anyone pervert the doctrine of the means of grace by denying that God offers the sinner His grace in Word and Sacrament so that the sinner must seek grace in Word and Sacrament, then he bids the sinner seek grace in his own subjective condition, in conversion and regeneration, and so in his own good works. Finally, should anyone pervert the doctrine of faith by denying that faith is essentially trust in the grace offered in the Gospel and by identifying faith with the feeling of grace, then he will put in place of divine grace the condition of the human heart as the basis of justification and salvation. Or should anyone teach wrongly concerning faith by ascribing the creation of faith to human co-operation or to man's good conduct, then again he surrenders the Scriptural doctrine of justification despite the fact that he may use the expressions "by faith alone" or "by grace for Christ's sake." This subject seems

³ LDR, p. 35. *Report of the Western District*, 1875, pp. 32—40. Hereafter referred to as RWD.

to us so very important that we shall develop more fully the three points on the basis of many statements made by Walther. To keep the doctrine of justification pure, we must hold the

TRUE BIBLICAL DOCTRINE OF THE PERFECT REDEMPTION
OF ALL MEN BY CHRIST

In order to present the perfect redemption of all men by Christ in its full clarity, Walther is concerned to insist that there exists for every person grace, righteousness, and salvation even before faith is engendered, that every sinner is righteous before God, even before he believes, so far as this righteousness has been procured and God has purposed to bestow it (*SCR*, p. 68), that is to say, according to God's declaration which He pronounced upon all men by raising Christ from the dead (*SCR*, p. 31). "It is a righteousness not merely made possible [for all men], but one that is already procured or effected" (*SCR*, p. 61). It was of great concern to Walther to repudiate the view that a person by his faith or by his conversion must first render God perfectly favorable or that he must first complete his redemption and righteousness. True, a person, to be saved, must first be converted, but his conversion is not the cause why God saves him, but merely the way by which he comes to that faith which does nothing but accept the perfect redemption which already has been achieved for him. (*SCR*, p. 34.) The enthusiasts hold the view that Christ has effected what Scripture calls redemption in order that God may now receive sinners into heaven because of their conversion. They do not believe that Christ has accomplished absolutely everything that had to be done in order that God could save us by granting us everlasting life. They imagine that to be saved something still remains for a person to do and that this something is his conversion. Scripture, however, teaches that Christ has done everything. He has already secured for all men reconciliation with God, together with righteousness and all other gifts of salvation. These blessings are already perfectly prepared and are imparted in the holy Christian Church through the Gospel. So there remains nothing that man can do but to accept salvation. It is this truth that we mean to emphasize when we speak of a perfect redemption. It is not true that man already has contributed something

and that God adds what is still lacking. Nor is it true that God already has done something and that man completes what is wanting. But the truth is that God alone has already accomplished everything. (*SCR*, p. 34.)

This doctrine, as Walther declares again and again, is the one that characterizes the Christian religion and distinguishes it from paganism, so that whoever denies this doctrine denies also the whole Christian religion. Walther writes: "Also the heathen believed that they must secure grace and the forgiveness of their sins, but they have never known that forgiveness of sins has already been procured by another and that it already exists." In another place he declares:

While all religions, except the Christian, teach that man himself must do that by which he is delivered and saved, the Christian religion teaches not merely that all men should be eternally saved but also that they already have been saved. According to the Christian faith, man is already redeemed. He is already delivered and freed from his sin and all its evil consequences. He is already reconciled unto God. The Christian religion proclaims: "You need not redeem yourself nor secure reconciliation between God and yourself, for all this Christ has already accomplished for you. Nor has He left anything for you to do but to believe this, i. e., to accept it!" Here indeed is the point of distinction between Christianity and all other religions. The Jews say: "If you want to be saved, you must keep the Law of Moses." The Turks say: "If you want to be saved, you must follow the Koran." The Papists say: "If you want to be saved, you must do good works, repent of your sins, and make satisfaction for them; and if you want to climb especially high, you must enter a monastery." Similarly, all sects that pervert the Christian religion impose something on man which he must do to make himself righteous and thus save himself. The Lutheran Church, on the other hand, tells man: "Everything is already accomplished. You have been redeemed. You have been justified before God. You are already saved. You need not do a thing to redeem yourself, to reconcile God, and to earn salvation. All you are asked to do is to believe that Christ, the Son of God, has already done all this for you. Believe this, and you actually are in possession of salvation. You will surely be saved." (*RWD*, 1874, p. 43.)

As Walther shows, the very concept of faith demands that we regard grace, redemption, righteousness, and salvation as already existing. He who denies this fact must also deny that man is justified and saved by faith. Walther says that if we are to be saved by believing that we are redeemed, reconciled to God, and in possession of pardon, then all these gifts must exist already before we believe. Now, as surely as the Word of God tells us that we are to be justified by faith, be reconciled to God and saved, so surely all these blessings must exist before we believe; they are only waiting for us to be accepted. The fact that a person is saved by faith alone is possible only for the reason that everything that is necessary to salvation has already been accomplished and exists so that all we need to do is take it. This taking Scripture calls believing. Since God receives into heaven all who believe, righteousness and reconciliation must already have been procured and made ready. All those who do not teach that reconciliation and righteousness exist already prior to faith do not regard faith as the mere hand which receives what has been procured by Christ. They rather regard it as a work by which man co-operates toward his redemption and justification as a condition which he must fulfill and because of which God receives him into heaven. (*SCR*, p. 35.)

It is only when we maintain this perfect redemption that we can maintain also the concept of the Gospel. Why is Christ's doctrine called a Gospel, or a joyous message? For the simple reason that when we preach the Gospel, we proclaim nothing else than what already has been secured for men and granted to them and what they therefore should accept with heartfelt joy. The Gospel is the glad tidings that Christ has accomplished what we should have done but could not accomplish, and that our heavenly Father has attested this when, as by a sign from heaven, He raised from the dead our Redeemer to show us that He is perfectly appeased. (*SCR*, p. 39.) In the Gospel that peace is proclaimed which God has established with man (*RWD*, 1868, p. 31). We must stress the fact most emphatically that God's wrath has been averted from all men by Christ's obedience and that in the Gospel everyone is invited to come and receive His grace. If a preacher had to approach his hearers with the thought that the wrath of God is still resting upon them and that they will have to be per-

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sueded to reconcile Him, that indeed would be a dreadful situation. But because he knows that satisfaction has been made for all men and that God's wrath has been removed, he can exhort them with the greatest assurance: "Be ye reconciled to God by accepting the hand of His grace." (SCR, p. 36.) He who does not care to preach the Gospel in this manner will talk on the Koran or the Talmud or the decretals of the Pope or whatever else may suit him. But if he desires to preach the Gospel and convert men to become rejoicing Christians, then he must proclaim this Gospel message of joy. (SCR, p. 39.) Again: "Since the message of this reconciliation is that all men are reconciled to God and the Gospel, it is ineffable grace to hear this good news proclaimed." The enthusiasts have the idea of Christ's work that by His obedience He only made it possible for men to obtain grace by their efforts. It is also the doctrine of the Pope that a person must secure for himself the salvation which Christ has made possible, by penance, expiation, and other good deeds. But to teach this is to deny the Gospel which Christ has commanded His church to preach.

But there is another doctrine which, according to Walther, belongs to the Scriptural presentation of the perfect redemption of Christ as the presupposition of the true doctrine of justification, namely, the doctrine that with Christ's death and resurrection the justification of the whole sinful world is accomplished. Walther writes: "As by the vicarious death of Christ the guilt of the whole world has been blotted out and its punishment has been removed, so by Christ's resurrection righteousness, life, and salvation have been restored to the whole world and have come upon all men in Christ as the Substitute of all mankind." Again: "Christ's glorious resurrection from the dead is the actual absolution of the whole sinful world." Walther's Easter sermons have themes such as the following: "Christ's Glorious Resurrection the Fully Valid Justification of All Men."⁴ Many people, even ministers, hardly know what to make of the resurrection of Christ. They read in some passages that Christ rose from the dead, and then again, that the Father raised Him from the dead, and they do not know how to

⁴ Brosamen, p. 138; *Epistle Sermons*, p. 211.

harmonize these statements. So they say, on the one hand, that Christ rose from the dead to prove His deity, and again, He was raised from the dead in order that the possibility and certainty of our own resurrection might be demonstrated. Both of these statements are true, but both do not yet express what is most important. Christ certainly would not have died and risen from the dead merely to prove His deity, and the possibility of our own resurrection was already proved by the resurrection of persons prior to that of Christ. The chief thing regarding Christ's resurrection is that God by raising Christ from the dead declared that our Lord has paid the debt of sin for the whole world and that the entire world is now delivered from its guilt. Therefore the whole world should rejoice in its victory, for both its freedom from sin and its righteousness have been secured. Again, when God raised His Son from the dead, He did not forgive Him His own sins. Christ was not absolved from His own guilt. But He was declared absolved from our guilt, which had been imputed to Him. Therefore the whole world has been justified by the resurrection of Christ. (*RWD*, 1875, p. 33.)

This truth is not at variance with the doctrine that man is justified by faith, for the expression "by faith" stresses the personal appropriation of Christ's righteousness on the part of man and the imputation of the procured righteousness on the part of God. But this appropriation and imputation would not be possible if the world had not been declared righteous by Christ's resurrection, or if its condemnation in Christ's death had not been followed by its absolution by His resurrection. (*SCR*, pp. 41 f.) This justification pertains to all individuals, or to the whole world. "If the question is raised whether or not it is right to say that the whole world has been absolved but not all individual persons, we must reply: Through Christ, God has been reconciled with all men and with every individual person." (*SCR*, p. 32.) This doctrine of the general justification of all men before they believe is not a theological construction but a Biblical doctrine. It is Biblical not only in content, which would fully suffice, but also in its terminology. Walther writes: "This doctrine is expressly stated in Rom. 5:18: 'Therefore, as by the offense of one judgment came upon all men to condemnation, even so by the righteousness of One the free gift came

upon all men unto justification of life.' The Bible therefore not only teaches this truth but also uses the expression that the justification of life has come upon all men. It is only by a Calvinistic interpretation that these words can be made to declare that none but the elect are justified." Although Holy Scripture in most passages speaks of the justification which occurs in the moment when a person comes to faith, and accordingly ecclesiastical terminology by "justification by faith" usually means the justification of a penitent sinner (*SCR*, p. 68), nevertheless the general justification of all men prior to faith, which Scripture clearly attests in several passages, is of the greatest importance. Let no one think that we are engaging in logomachy, for here we are defending a most important truth against errors and enemies. We must earnestly stress the doctrine of the universal justification of mankind especially in this land of sects and enthusiasts who, while teaching that man is justified by faith, nevertheless speak of faith in such a way that it is obvious that they regard faith as an efficient cause of justification and so rob Christ of His glory. (*SCR*, p. 46.) Without universal justification prior to faith there would be no justification by faith. Walther shows also (*SCR*, pp. 43 ff.) that in that case we could not speak of a sinner's justification by faith, since to believe means to accept what already exists. If the world were not already justified, then "to believe" would mean doing something to achieve justification. The whole Gospel is nothing but God's message of the righteousness which already has been procured and which already exists for all men. (*Brosamen*, pp. 142 ff.) Those who teach that God indeed makes the world righteous, but that He has not declared the world righteous, actually deny justification in its entirety. Indeed, had not God already written and sealed His letter of pardon, we ministers would be liars and deceivers of the people were we to tell them: "Only believe, and then you are justified." But since God by the resurrection of His Son has signed and divinely sealed His document of grace for all sinners, we may preach without fear: "The world is justified. The world is reconciled unto God." Were the first statement not true, then we could not proclaim the second.

Our Lutheran Confessions repeatedly say that righteousness is apprehended by faith. But also these statements express the fact

that there is a righteousness which faith can apprehend, so that faith does not first have to effect it, but merely lays hold of that which already exists. Should anyone say that forgiveness of sins indeed exists, but not [the world's] justification, then it is obvious that he does not understand our Confessions, which teach expressly that forgiveness of sins and justification are one and the same thing; for so they declare: "We believe, teach, and confess that according to the usage of Holy Scripture the word *justify* in this article means to absolve, that is, to declare free from sins" (FC Ep. III 7; *Concordia Triglotta*, p. 793). (SCR, p. 46.)

Especially in his exposition of *absolution* as used in "preaching the Gospel to one or more individuals who desire the comfort of the Gospel," Walther shows that the perfect redemption of all men by Christ was very much alive in his heart. He writes that absolution is based upon the perfect redemption or the universal justification. "When the minister absolves you, he imparts to you a treasure that already exists, namely, the forgiveness of sins, which already has been procured." (SCR, p. 43.) Walther regarded as true Lutheran ministers only such as believe that they absolve all who confess their sins, when they pronounce upon them the absolution. Likewise he regarded as true Lutheran Christians only such as believe that they are absolved by God through the absolution pronounced upon them by their pastor. He adds: "But this we can believe only if we believe that the world has been redeemed. If we believe that, then the absolution is only the communication of the fact to those who confess that they were redeemed over 1,900 years ago, with the added admonition: Only believe that, and you are saved!" The offense that many take at the absolution as it is used in the Lutheran Church is due to the fact that they do not believe in the perfect redemption of all men through Christ. Therefore they think that Lutherans ascribe to their pastors, as to "ordained lords," a special authority and a mysterious power. "But we say: 'It is no special art to absolve anyone. That is something every Christian can do, indeed, every woman and every child, even if the child can only say that the Lord Jesus Christ died for all men and that whoever believes on Him has forgiveness of sins. Absolution does not rest upon any quality in

the administrant, but on the word of the Gospel which proclaims the redemption which has been procured.'"

In this connection Walther always stresses the fact that we must not make the essence of the Gospel dependent on faith, but that it is to be regarded per se as a valid offering of grace on God's part. "The glorious blessings of Christ have already been given to us. Let us well note that they are already granted to us in the Gospel and that they are always extant for us even if we do not believe." (*RWD*, 1874, p. 47.) If we make the essence of the Gospel dependent on the fact that a person believes; in other words, if we speak as if faith must be present before the Gospel can be valid and efficacious per se, or that the gift of pardon exists for the sinner only when he believes, then Christ's perfect merit is denied together with His redemption and salvation of the world. Then indeed faith is regarded as something entirely different from what it really is. Then it is no longer the receiving or accepting of the forgiveness of sins, which already exists, but it is a work which we must add in order that there may be forgiveness in the Gospel. Finally, in that case faith has nothing to which it may cling. "If the Gospel is not valid until a person believes, what, then, are we to believe?" In that case faith is based upon itself, and not upon the Gospel. "This is putting those who are in doubt and distress about their salvation into a torture chamber." (*RWD*, pp. 57—64.) Again and again Walther makes the point that any doctrine or practice which first demands faith in order that there may be forgiveness of sins is unable to comfort those who are troubled about their salvation. "The reason why people are so troubled is that they imagine they cannot believe. What else can they do but despair when they are taught that they must believe to merit forgiveness? They should rather be persuaded to believe that the Savior is already present with His forgiveness of sins and is ready to receive them." (*RWD*, 1875, p. 38.)

In this connection Walther replies also to the objection: "How can the doctrine of perfect redemption, universal justification, the Gospel as the absolution of the whole world of sinners, be harmonized with those passages that speak of God's wrath upon the

world lying in wickedness, especially upon the unbelievers?" Walther's answer to this objection is the right application of Law and Gospel. Inasmuch as God views the world in Christ Jesus, He is "pure love, pure favor, pure grace," which in His heart He cherishes toward the whole sinful world. But inasmuch as He views the world as being outside Christ and lying in wickedness, in particular, as rejecting the Gospel, it does lie under His wrath. Although there is no contradiction at this point, since divine grace and wrath in God's relation to the world are predicated of Him from different points of view, nevertheless, we here must acknowledge a mystery that we can neither describe nor fathom. But since Scripture teaches both truths, we allow them to stand side by side. "It is the Lutheran way that if the Word of God states two things that cannot be harmonized with each other, both should be allowed to stand and be believed as they read." (*SCR*, pp. 31 f., 36 f.)

(To be concluded)

Studies on Free Texts from the Old Testament

CIRCUMCISION AND NAME OF JESUS

(New Year)

PSALM 33:17-22

The Text and Its Central Thought.—As we realize each day that our sins are forgiven in Christ, we pick ourselves up from the shambles and self-condemnations of the past and turn hopeful faces toward today. Our trust is in God. Each day serves the thoughtful Christian with object lessons enough that only such trust in Christ can be anything more than sentimentality or self-conceit. God's blessing and favor rest on those "that hope in His mercy." Though we are aware of this day by day, we are all the more aware of it as a new year begins. Weighed in God's scales, our hopes, ambitions, and plans in the past year were sometimes unworthy. That which was rooted in our relationship to God and related to the love of Jesus provides satisfying reflection now and basis for present encouragement. Mechanical means, insurance policies, and secure jobs provide no more final security than the horse of the Psalmist's day. For people of that day war horses were prized for help in battle, and their number could become a severe menace to trust in God. Cf. Deut. 17:14-16 and 2 Sam. 8:4. The outright plea for mercy, and the emphasis upon mercy from God as our hope for deliverance, strikes the right note, not only as we look backward in consciousness of our weakness and guilt but also as we look forward in the bold confidence of high hopes. The central thought is just this, that hope in God's mercy and trust in His purposes will see us on our way in quiet confidence that His eye is on us.

The Day and Its Theme.—New Year's Day has its own special problems as far as the mechanics of attendance and attention are concerned. These should be taken into account in the preparation of the sermon. The service theme of trust in God's mercy through Christ is appropriate for the day, the usual New Year's congregation, and the text. The *Parish Activities* theme of "Training Missionaries" will find better expression in the other Sundays of the season, but can certainly be referred to in connection with the contrasts to the spirit of the text which many people adopt as policies for the new year. We may consider it fortunate that New Year's Day falls on a Sunday

in 1956 and thus gives us a direct opportunity to inspire more of our people to worthwhile attitudes for the coming year on the basis of forgiveness in Christ and day-by-day trust in God. Our theme will be trust in God's mercy through Christ, expressed in the sermon topic: "His Eye Is on Us."

The Goal and Purpose of the Sermon.—The tally of last year is over, and faces are set resolutely toward the future. The inventory is good, but new orders must be arranged on the basis of it. We need more dependence on God's mercy, more patient waiting on the Lord, more daring confidence in the power of His holy name. To these the sermon should inspire people. A realistic, Scriptural analysis of the past, coupled with the great statements of confidence and prayer of our text, will edify.

Sins to Be Diagnosed and Remedied.—Our text strikes both directly (v.17) and indirectly (vv.18,19) at the great root sins of pride and selfishness. To those who do not feel the need of mercy from God, mercy toward others is almost unknown, i.e., mercy in distinction from kindness. False security in self-conceit and self-sufficiency because of mental or material resources represents idolatrous divergence from God's way. Repentance, acceptance of forgiveness, and renewed resolve to trust God is called for. Even the final New Year's Eve fling often represents the sense of futility which rules where God's forgiveness is not a glorious reality. Trust in national strength of power or threat of force, dependence on education, connections, skill, or mental prowess, and impatient determination in spite of another's need, represent direct challenges to God's supremacy as evidenced in Christian faith by forgiveness in Christ and trust in God.

Opportunities for Explicit Gospel.—The very proximity of Christmas itself should force the Gospel to be explicit as we set New Year in its context in the church year. Our text calls for an exposition of what it means to "fear" the Lord and what constitutes His "mercy." Trust in "His holy name" has a direct tie in word usage with Jesus in Is. 9:6 and in Luke 1:31.

Illustrations.—As a parent's eyes never stray far from his children as long as they are in view, at any age, so God looks on His people. Liquor, amusements, work, savings, land, investments, luxuries, and desires made necessities—these represent false sources of confidence, false goals, and false gods, either because of degree or kind, in many instances. What can change the attitude of another toward you as completely as his realization of your sincere forgiveness? So God's forgiveness, when realized by men, changes them.

Outline

His Eye Is on Us

The fact that His eye is on us may be either disturbing or comforting. At New Year we look ahead on the basis of the past.

- I. Trust in ourselves, or in resources, must never compete with, or substitute for, trust in God (vv. 16, 17)
 - A. Too many do not learn with the passing years the vanity of material and mental resources alone.
 - B. His eye sees through pretense of trust in God by outward slogan or action only.
- II. The basis of hope and joy as we look back and look forward is the mercy of God (vv. 18, 19, 22)
 - A. In Christ we have forgiveness.
 - B. We consider both ourselves and God, according to His revelation, in godly fear.
 - C. In forgiveness we find the strength to begin each day and each year anew.
- III. We go forward in quiet confidence because His eye is on us (vv. 18, 20, 21)
 - A. The experience of the past has borne out God's promises.
 - B. Our needs will be met in such a way that our salvation is assured and that we serve Him.
 - C. We know His mercy will not end, and His promises will be kept.

Portland, Oreg.

OMAR STUENKEL

THE EPIPHANY OF OUR LORD

MICAH 5:2-4

The Text and Its Central Thought.—The central thought of this text is the coming of the Messianic King, with a revelation also of the place of His birth and a description of the historical setting. He who will deliver His people will be the Ruler in Israel, "whose origin is from old, from ancient days" (RSV). We think of His manifestations as the Angel of the Covenant in Old Testament times, and of John 1:1, which tells us that the Word was "in the beginning." This eternal King shall have many subjects in His kingdom, for "the remnant of His brethren shall return unto the Children of Israel." What

a glorious text for Epiphany! Truly, the majestic words of Is. 9:6 apply to the King promised in the "little Isaiah." Other Old Testament passages also speak of the reunion of God's people at the time of the Messiah (Hos. 3:5; Is. 11:16; Ezek. 16:55).

Yet this great and eternal King will be born in an insignificant place, during a time of much suffering. Bethlehem ("house of bread"), Ephrath ("fruitful"), is solemnly addressed as His birthplace. "Little among the thousands of Judah"—this may be a reference to the Mosaic system of classification mentioned in Ex. 18:21,25, and in 1 Sam. 23:23. The birthplace of Benjamin (Gen. 35:16-19) and David (1 Sam. 17:12) was an unimportant town, six miles southwest of Jerusalem. He who was coming would be an almighty Ruler, "great unto the ends of the earth," yet His birth would be of a human mother. The actual birth is prophesied in v.3: ". . . she which travaileth hath brought forth." We are reminded of Is. 7:14, although here the fact of the virginity of the mother is not mentioned.

The time of His birth appears equally inauspicious. V.1 must be considered as an integral part of our text, since it speaks of the times of His coming in terms similar to those of v.3. At this time dishonor has been done to the "judge of Israel," evidently the representative of a people who, before Christ's coming, have no king. The general condition of Israel at Christ's time well fits with this prophetic description. Judah had been deeply humiliated and lived in restless dissatisfaction because of the loss of former glory. In v.1 we have the picture of a hostile power besieging Israel, even within Jerusalem itself. (Henry Cowles, in *The Minor Prophets*, surmises that this may refer to the siege which took place when King Antigonos of the Asmonean dynasty fell before Herod the Great, who was aided by eleven Roman legions in 34 B.C.) Is. 9:2 also contrasts the greatness of the Messianic light with the darkness at the time of His birth. Gen. 49:10 had prophesied: "The scepter shall not depart from Judah, nor a lawgiver from between His feet, until Shiloh come; and unto Him shall the gathering of the people be." We recall that God sent forth His Son "when the fullness of the time was come" (Gal. 4:4). God's people suffered the righteous punishment for their sins, yet the King came in His own time.

The King who is coming is also a shepherd who will "stand" in order to guard and oversee His flock and who will "feed" His people, that is, care for their every need. We have in Is. 40:11 a beautiful parallel to this verse in Old Testament prophecy, and in John 10:27,28 the Savior Himself speaks of this aspect of His work. Yet, even as

Shepherd He is King, for He works "in the strength of the Lord." Cf. Is. 9:7.

This text is one of the great Old Testament passages, probably the best-known part of Micah's prophecy. The mention of Bethlehem as the King's birthplace makes this passage a favorite even among our Sunday school and day school children. Even the Jews of Christ's time understood the Messianic import of this passage (Matt. 2:4-6; John 7:42).

The Day and Its Theme.—The Introit and Gradual emphasize the coming of the Lord, the Ruler. In the Collect we pray for the fruition of what has already been granted to us. Is. 60:1-6, the Epistle, emphasizes the light and glory of the Lord in the majestic language of divine prophecy. The Epistle, however, also speaks of the "darkness" on earth at the time of Christ's coming, a factor also strongly emphasized in our text. The holy Gospel (Matt. 2:1-12) speaks of the fulfillment of the prophecy which is in our text. This should be mentioned in the sermon, since Matthew's use of Micah's prophecy is an outstanding instance of Old Testament fulfillment in the New. A proper reading of the lessons can give a marvelous unity to the Epiphany observance. "A Savior for all the world" is the service theme. There are obvious applications that suggest themselves for the *Parish Activities* theme: "Training Missionaries."

The Goal and Purpose of the Sermon.—While this sermon should cause the hearers to rejoice anew at the coming of their King, it should also bring about a deeper understanding of the manner of God's working upon earth. The troubled circumstances of the time, the humble surroundings, the human mother—all these factors show how God, in His time, fulfilled His ancient promises in a manner known and wonderful to those who behold in faith.

Sin to Be Diagnosed and Remedied.—Israel abundantly deserved to suffer in the low estate in which she found herself at Christ's time. Sin had brought her low, as God had prophesied. Yet Christ came in spite of Israel's sin and hopeless condition. A very practical application can be made—sin is damnable, and brings about hopelessness and death. Christ, who redeemed the world and who comes to the lowly and humble, has the only solution.

Opportunities for Explicit Gospel.—The dark and humble circumstances at the time of Christ's birth make the greatness of the event all the more wonderful. The Savior born at Bethlehem, at such a time! So the saving light of the Gospel comes to the lowly and the helpless.

Illustrations.—This text of Old Testament prophecy, in the light of the glorious fulfillment in the New Testament, suggests the use of Biblical illustrations related to the old adage "Novum Testamentum in Vetere latet, Vetus Testamentum in Novo patet" (*Theological Hermeneutics*, Concordia Publishing House, 1924, p. 16).

Outline

The King Born in Bethlehem

- I. A great and divine Ruler (v. 2b)
 - A. Eternal Son of the Father.
 - B. The true Ruler in Israel.
- II. One who appeared in an insignificant place and at a time which seemed inauspicious (vv. 2a, 3)
 - A. The insignificance of Bethlehem when compared with other towns and cities (v. 2a).
 - B. Israel was living in subjection and humiliation when Christ appeared (v. 3).
 - C. The Light appears where and when the darkness is deepest.
- III. The only Savior of His people (v. 4)
 - A. He stands as the Rock of our salvation (v. 4a).
 - B. He feeds His people, and gives constant care and protection, (4b).
 - C. His people are safe in His hands (v. 4c).

Chicago, Ill.

JAMES G. MANZ

FIRST SUNDAY AFTER THE EPIPHANY

ECCLESIASTES 11:7—12:1

The Text and Its Central Thought.—As is frequently the case in preaching from the Old Testament, the preacher will do well to have an eye on the purpose of worship of the day first and thus discern the part that the text will play in the day's worship. As the congregation thinks of the Boy Jesus learning from the teachers of Scripture what His lifework is to be, it can well imagine that this famous passage served as guide, at least from the negative, to focus His concern upon His Father's business.—The text emerges from that portion of Ecclesiastes in which the bleak judgments upon the emptiness of human striving give way to the application: If life is so empty, then consciously walk under the judgment of God, and make

its good years contribute to God's plan. V. 5, immediately preceding, must have been in Jesus' mind when He spoke the words of John 3:8.—V. 7: "It's a great thing to be alive." Created things, and the senses to enjoy them, are splendid.—V. 8: But they do not go on forever; old age slackens their enjoyment. (12:1b ff.) Death erases them all. Luke 12:18 has the Savior drawing the same lesson.—V. 9: The application is now drawn for the reader who is apt to be least concerned, namely, the young man in whom the tides of life are high. This is not said sneeringly; the powers and cheer of youth are indeed something to enjoy, the pressures of the inner self are mighty and consuming. It is the mark of the young person to be sure that it is right to do "what comes naturally." Very well: be a whole person. But remember that God is judging, and He brings you into a final judgment. This implies that God knows our every sin (Job 14:16; Jer. 16:17); that God is jealously concerned over all that we do (Ex. 20:5); that He has aims for us not simply to stop from sinning, but to carry out His program and purposes (Ps. 143:10); that He chastens and punishes when His plan is foiled—the judgment of condemnation (Ps. 9:16); His judgment is also one of salvation and mercy (Ps. 54:1; 43:1).—V. 10: Hence the young man truly living under the judgment of God can put away sorrow, but he will also put away evil from his flesh. Childhood and youth are nothing in themselves, for they pass. Yet the child and the youth can be linked to God by faith in His righteousness.—12:1a: Hence the strategy of life for the young man is to remember his Creator already while he is young. He can be shrewd enough to realize that he doesn't stay young. And he can plan the part of God's man, remembering that already in his youth God has a plan for him and His judgment is upon him. This remembering involves turning from sin (Deut. 8:18), and turning to God for help (Ps. 42:5; 63:7; 119:55). "Creator" reminds that we have to do with Him before whom all our doings are open, with Him who has intentions for our lives, and with Him who has the help for us. For preaching the text may well cut off the word "youth."—In planning to preach on this text the preacher will do well not to limit his audience to young people. The text applies to every listener who observes strength in his own body; "youth" and "vigor" are equated. Thus a central thought emerges, "Live your life aware of God's judgment and dependence upon His power."

The Day and Its Theme.—Where a parish has not observed the Festival of the Epiphany, this Sunday may have to carry the chief

load of interpreting Epiphanytide—a time to ponder the revelation of Christ to the world as Savior, of the Christian to the world as the man in Christ. Epistle lections stress the latter, Gospels for the day the former. This text reminds of the young Jesus, who early was “about His Father’s business” and in so doing prepared to meet the judgment of God upon our refusals to carry out God’s plan in our own lives. *Parish Activities* suggest concern for foreign missions during the month, and many a foreign missionary has been a precious illustration of a man living under the judgment of God already in his youth.

The Goal and Purpose of the Sermon.—The scope of the text is in the domain of the Christian life. It aims at the area of human living in which the will to be under the judgment of God is weakest, namely, the use of physical vigor, and seeks to help men remember that God has made them for His purpose and is deeply concerned that they meet it.

Sin to Be Diagnosed and Remedied.—All of Ecclesiastes has probed into this sin: living life unmindful of the fact that it passes, that in every stage it must fulfill God’s plans, and that the very forgetfulness is a species of idolatry of self, denial of the Creator—at once both folly and unbelief.

Opportunities for Explicit Gospel.—“Judgment” of v.9 and “remember” of 12:1 are windows into which we can peer to see God’s plan, both in making and redeeming us. Every act of “remembering” the Creator must be a rehearsal of His total love, at the cost of His own dear Son, in remaking us into His own. (Ps. 103:1 ff.)

Illustrations and New Testament Parallels.—The Gospel for the day is a progressive illustration. Our own day with its cult of youth in sports and amusement and advertising displays the derangement of the human heart that does not want to grow up into maturity as that age at which we accept responsibility for living and not merely enjoy living. The closest parallel is 1 John 2:14-17; Eph. 2:10 is useful in its relation to Eph. 5:1-14; note the concept of judgment.

Outline

Live Your Life Aware of God’s Judgment (“My Life Is God’s Business”)

- I. We tend to forget God’s judgment (“My life is my own business”)
 - A. He created us to carry out His purposes; love; image of God.

B. Yet just our physical vigor blunts our memory of His concern.

C. But this is foolish, for that vigor doesn't last.

D. It is foolish toward God and rejects His plan for us.

II. Let us live aware of His judgment ("Be about His business")

A. This means remembering Him as the redeeming Creator.

B. This means reflecting His Spirit in our daily actions and witness.

St. Louis, Mo.

RICHARD R. CAEMMERER

SECOND SUNDAY AFTER THE EPIPHANY

PSALM 104:14-24

The Text and Its General Thought.—We might call Psalm 104 the Creation Psalm. Because the verses follow the order of creation in Genesis 1, Delitzsch has entitled it: "Hymn in Honor of the God of the Seven Days." The text deals with the works of creation performed from the third to the sixth day. However, there is no absolute conformity to the pattern of Genesis 1. This text would be an excellent corrective for unchristian ideas and preaching about nature. The trees are "trees of the Lord" (v.16). The RSV "thou" (in rendering of the Hebrew participles after v.10) is a little more forceful than the KJV "he." This also connects vv.10-19 with the same person that is used in vv.1-9 and in vv.20-30. "Thou, the Lord, my God," doest all these wonderful works. God's lavish gifts include not only necessities but also luxuries. The mention of "wine . . . and oil" (v.15) is typical of the Old Testament's healthy appreciation of God's physical as well as spiritual gifts. There is no deprecation of the physical; no Pietistic aversion to gladdening the heart through wine. A modern restatement of the "oil to make his face to shine" would be to say it is a cosmetic. "Bread to strengthen man's heart" is a token of the Psalmist's great understanding of man. The bread from God strengthens not only man's body but also his heart, his soul. Again it is clear that the Old Testament knows nothing of a Neoplatonic separation of soul and body. But the Psalmist not only knew man. He knew creation as well. The time pattern is just the opposite for lions as for men. When the lions are settling down, man is arising. The stress is on God's wisdom and His providence and on

the diversity of His gifts in creation. The earth is full of the creatures (RSV) of God. They are His riches (KJV). Central Thought: Praise God for His rich creation.

The Day and Its Theme.—"Use God's gifts for His service." In the Gospel, epiphanies of Christ continue in His first miracle at Cana. There the Lord graces a marriage and provides wine for the beleaguered couple. The Epistle turns to God's spiritual gifts and stresses the use of these gifts in service to the Lord, to the saints, to all. Both Introit and Gradual hymn the praise of the good Lord and His wonderful works. If the angels praise Him (Gradual), surely "all the earth shall worship Thee" (Introit). The Collect characterizes God as Him "who dost govern all things in heaven and earth." The text, echoing the Introit and Gradual, focuses attention on the physical gifts in creation, for which we ought to be thankful.

Goal and Purpose of Sermon.—To recognize God's gifts in creation as also coming from Him; to praise Him as the bountiful Creator; to go forth to work joyfully for a life of useful service.

Sins to Be Diagnosed and Remedied.—Not merely the sin of atheistic or even theistic evolution that imagines a godless nature, or a nature that runs itself while God remains *in absentia*; but also the thankless indifference of those who are Christians. If the young lions seek their meat from God (v.21), surely man should. Both a joyless pietism that labels God's good gifts as sin and a materialistic view that regards work solely as making a living are perversions of the doctrine of creation.

Opportunities for Explicit Gospel.—In the phrase "for the service of man" (v.14) we have a picture of God's serving love. This is why God has given all gifts, physical and spiritual; why He gave us the best gift, His only Son. The manifold works of v.24 stress the superabundant grace of God, which is restless until He gives us all. The "wisdom" of the same verse reminds us of the wisdom of Prov. 3:19. Cf. 1 Cor. 1:30. The KJV "riches" might remind us of the Christmas verse: "We are rich, for He was poor, Is not *this* a wonder?" The greatest of wonders is Christ given to *us*, for *us*.

Illustrations.—The pictures of the text: the panoramic fields of the world; the hospitality and conviviality of our groaning tables; the mountain height with its cedars and fowl and nimble goats; the planets and luminaries that will strike the imagination of any child who views TV; the night scenes of the forest; the father of the house

kissing the little ones good-by at 7 A.M. and catching them up at 5:30 P.M. All these are from the good God so that in Christ we might lead useful lives for Him.

Outline

Praise the Good Creator

- I. God gives good gifts abundantly
 - A. Christ the best Gift
 - B. God's spiritual gifts
 - C. God's abundant gifts in creation
- II. God has a purpose with these gifts
 - A. Enjoy these gifts
 - B. Use them in God's service
 - C. Praise God for His gifts
 1. Beyond enjoyment and use we thank God
 2. The example of animals
- III. In Christ we truly praise God
 - A. Recreated in the Savior
 - B. Our eyes and lips are opened

St. Louis, Mo.

HENRY W. REIMANN

LAST SUNDAY AFTER THE EPIPHANY

PSALM 50:1-6

The Text and Its Central Thought.—Here is a dramatic, impressive, and powerful Scripture with which to bring the Epiphany season to a close. With poetic rapture the Psalmist, identified as Asaph, points forward to the great Day of Judgment, the final epiphany of our Lord Jesus Christ. If the use of this text for this Sunday will only lead us to appreciate this great Psalm more for our own personal life, that use will be justified. God in the glory of His full majesty gives testimony to the whole earth, to the church in particular, and to each of us Christians, that the Day of Judgment and final revelation of glory will come. V. 1 stresses the basis upon which this great fact is established, namely, His changeless and majestic Word. V. 3 sets forth the certainty of this ultimate coming and the nature of the events which will accompany it. V. 5 demonstrates in a practical manner that this will be a final test of the quality of our faith in Christ as our Savior and that there is a special glory awaiting those

who have found grace and glory in Christ's redemption. To comprehend the sweep and scope of the dramatic picture, we might read Spurgeon's notes on this psalm. One must try to paint the picture for oneself in vivid, sharp colors and in bold, startling relief.

The Day and Its Theme.—"God Reveals Himself in Glory" is the service theme for the day. Old-line lessons for the day direct attention to the glory of Christ in its revelation on the Holy Mount and through the medium of His Word. A consideration of the full Epiphany thought is hardly complete, however, unless specific attention is given to the revelation of that full glory to all the world, to unbelievers, to the godless, to the enemies of the Cross, to the redeemed and the ransomed of God, on the great Day of Judgment. The theme in *Parish Activities*, "Training Missionaries," becomes urgent and pertinent in its highest degree in terms of the coming of our Lord in glory. The time is short. The objective is clear. The Gospel must be preached to all men before the end comes that all men may learn to stand in the judgment. There is an eternal purpose behind the preaching of the Gospel.

The Goal and Purpose of the Sermon.—To impress upon the Christian how glorious it is to look forward without fear to the great Day of His coming in glory and to give testimony concerning it during the time of waiting and expectation in his whole attitude, conduct, and life.

Sins to be Diagnosed and Remedied.—Hypocrisy and sham, complacency and indifference, in spite of the prospect of His coming; disregard of the clear truths of God's Word in regard to things yet to come.

Opportunities for Explicit Gospel.—V. 5 of the text is well suited to this purpose: stressing the assurance of those who are truly "saints of God," showing how they became such "saints," how they are kept in faith by the Gospel, what it means to have assurance.

Illustrations and N. T. Parallels.—The preparations which are being made in our country and among the nations of the world to prepare for atomic attack: radar networks, Nike installations, research and study, civil defense. Yet it may never come. We hope it won't. But the Day of His coming is certain. Fresh thoughts will come by reading many of the stirring passages in Thessalonians, Timothy, Peter, and Revelation dealing with the Day of His coming; not to overlook, of course, the abundance of material to be found in the signs portending the coming of that Day.

Outline

The history of the world and of our country is replete with great days. Single out several and picture in dramatic, bold detail why they were and are great. Many days were great because of comparatively simple happenings; others because of their profound influence; still others because we played a part in them. One great Day is yet to come. Others are trivial by comparison. It is the Day to end all days, the Day of our Lord's final coming, His final epiphany.

Our Expectation of the Final Epiphany of Our Lord

- I. Such expectation is well founded
 - A. Described with poetical grandeur and certainty in text.
 - B. Common to the whole of Scripture.
 - C. Essential to our full redemption.
- II. Such expectation should govern our whole lives
 - A. Inspire strong loyalty and faithfulness to Christ as our Lord.
 - B. Move us to see the sublime eternal objective and purpose of our whole experience.
 - C. Control our actions and deeds in every detail.
 - D. Move us to proclaim the Gospel to the world.

Conclusion.—When our children know that a day is coming, their birthday, Christmas, end of school, a holiday, their expectation is wondrous to behold. Very often the expectation is more wondrous than the reality. As children of God through faith in Christ our expectation of His coming in glory should be a bright, a glowing, radiant, and holy thing. We live in a spirit of eagerness for its dawn. And the reality will be far greater than our anticipation of it.

St. Charles, Mo.

ERICH V. OELSCHLAEGER

SEPTUAGESIMA SUNDAY

PSALM 18:1-6

The Text and Its Central Thought.—The text has its exact parallel in 2 Samuel 22. For historical background study 1 and 2 Samuel. After reading the entire psalm we might ask: "I pray thee, of whom speaketh the prophet this? of himself or of some other man?" Does David here speak only of and for himself, or is this also a Messianic psalm? Augustine says it treats of Christ and His body, the church. Luther favors this view. Cf. St. Louis Ed., IV, 1038 ff. It is a psalm in praise of God's deliverance of His people, with specific reference to

David's experience and general reference to the church and its members. The title warrants this interpretation. This psalm is a liturgical chant to fit and to be used by every generation in the church. David's experiences were the occasion which the Holy Spirit used for inspiring this psalm. "I will" in the King James is to be interpreted not as something that David intends to do in the future, but rather as something he has been doing, does now, and will continue to do. "I love Thee, O Lord" are the words of a *Wiederaufstehender*, says Luther. "We love Him because He first loved us" (1 John 4:19). "I call upon the Lord, who is worthy to be praised" is the keeping of the Second Commandment. Cf. Ps. 35:28. Cf. "I shall be saved from mine enemies" with Luther's explanation of the Second Article. Why do we love the Lord, call upon Him with praise, and trust confidently in His salvation? The answer lies in v. 2. The Lord is our "Strength," that which stands fast and cannot be moved. Our "Rock," figure of an inaccessible refuge. Our "Fortress," our Stronghold. "Deliverer," as He delivered Israel from the hand of Pharaoh. Our "God," the Maker of heaven and earth. "Strength," a stronghold which cannot be penetrated. Our "Buckler," or Shield, to protect us in the fray. "The Horn of my salvation." Cf. Luke 1:67-71. Our "high Tower," our sure Victory, which "causeth us to triumph in Christ" (2 Cor. 2:14). Vv. 4, 5 describe the total effect of the forces of evil. "Sorrows," better translated as "cords." Consider the full meaning of "Belial." RSV translation of v. 5 is the best. Consider vv. 4, 5 in connection with Ps. 6:5. V. 6: The believer's confidence that the Lord hears and answers our prayers. Cf. Is. 65:24 and 1 Peter 3:12. The central thought of the text: "The certainty of God's deliverance [salvation] prompts love, praise, and confidence."

The Day and Its Theme.—The Introit for Septuagesima comes from our text (vv. 1, 2a, 4a, 5a, 6a, 6c). The Introit might well serve as the text because its arrangement lends itself to sermonic treatment. Note that in the Collect we pray for merciful deliverance from punishment "for the glory of Thy name." Cf. v. 3a. In the Epistle, 1 Cor. 9:24—10:5, the Apostle points us to the church's source of strength, namely, "that spiritual rock," which is Christ. The Gradual reiterates the confidence that David expresses in the text. The theme of the day, the Propers, and the text form a well-rounded unit of worship. Make the most of it.

The Goal and Purpose of the Sermon.—To motivate and increase the hearer's measure of love for God, praise to God, trust and confidence in God, our Savior.

Sins to Be Diagnosed and Remedied.—Trusting in men, wisdom, wit, machines, etc., for security. Fine idolatry is always a prevalent sin. Despairing in the day of trouble. Doubt as to God's ability to deliver in any time of trouble. Doubt as to God's ability to save ("Can I really be sure?"). Doubt as to whether God really hears the prayers of the righteous. Basing the assurance of God's deliverance on personal experience rather than upon the truth of the Gospel. Not loving and trusting in God above all things. Not using God's name in praise.

Opportunities for Explicit Gospel.—The description of the Lord in v. 2 is Gospel, good news. We cannot help seeing these attributes of the Lord in the light of Calvary and the open tomb. Nor can we preach this sermon outside the context of the Cross of Christ.

Illustrations and New Testament Parallels.—Illustrations aplenty from the Old Testament: The deliverance from Egypt, the smoke and fire on Mount Sinai, the opening of the earth to swallow the sons of Korah, the conquest of Sisera (Judg. 5:20), the thunder upon the Philistines (1 Sam. 7:10). In the New Testament see Luke 19:37; Heb. 2:11-15; 2 Cor. 1:10; 1 Tim. 4:10. Beware, however, lest your illustrations confine your hearers' understanding to deliverance from temporal ills. Above all, your illustrations must point out "so great deliverance" from sin, death, and hell. Make use of outstanding expressions of love and confidence which you encounter in your ministry without, of course, revealing confidences.

Outline

God's Salvation Inspires Love and Praise

- I. We face fear and despair from within and without
- II. When we call, the Lord hears and answers
- III. The Lord is our Salvation
- IV. Therefore we love Him above all, trust Him completely, and praise Him forever

Milwaukee, Wis.

VALENTINE MACK

THEOLOGICAL OBSERVER

LUTHER ON MARRIAGE

In *Zeitschrift für systematische Theologie* (Vol. 23, 1954, pp. 335 ff.) Professor Erdmann Schott of Halle submits a summary of Luther's views on marriage. He rejects the interpretation that Luther believed man to be utterly incapable of controlling the sex urge, that Luther was an exponent of sexual license, that, for this reason, Luther disapproved of celibacy and asceticism, and that, in general, Luther failed to develop a coherent and consistent view of marriage.

The author reviews Luther's views on marriage as found in the Large Catechism in the exposition of the Sixth Commandment. Here Luther stresses that marriage is a divinely instituted order which men should respect and honor. It is not a sacrament in the Roman Catholic sense and therefore does not make the authority of the church the exclusive court of decision. It is, furthermore, the one institution in which God permits individuals of opposite sex to become one flesh. Yet a chaste marriage is only that in which also the hearts of husband and wife are united in true love and forbearance. The author, finally, shows that Luther was well aware of many problems arising in marriage, but that he believed that no system of political and canon laws could resolve all these problems, but that these must be solved by the individual's readiness to be guided by the Spirit of God and by the dictates of his sanctified conscience.

Perhaps a renewed consideration of what Luther has to say on marriage in the Large Catechism might prove more profitable than a pre-occupation with wholly secular views on marriage as these are presented in current popular and semipopular literature. P. M. B.

METHODISTS CANCEL FERRE LECTURES

The *Christian Century* (August 24, 1955), under this heading, reports that Professor Nels F. S. Ferré, now teaching theology at Vanderbilt, a Methodist seminary, had been invited last fall by the Methodist Southeastern Jurisdiction to give the morning Bible talks at the summer assembly which this jurisdiction annually holds at Lake Junaluska, N. C. When afterwards he had come under fire for "allegedly unsound views on the Virgin Birth," the executive committee of the assembly, with five of the eight bishops in the Jurisdiction

present, canceled the invitation. This action was unanimously upheld by the board of trustees of the assembly, but the denominational authorities suppressed news of what had been done. The *Christian Century* reproves the Southeastern Methodists both for their excursion into heresy-hunting and for their attempt to keep the facts hidden. In its criticism the *Christian Century* says, among other things, that to "those familiar with Dr. Ferré's theology—and by this time he has written enough books and articles so that [this] should include most churchmen—an attack on him of this nature borders on the ridiculous, for probably no other front-rank American theologian today puts equal stress on the centrality of the Incarnation in the Christian revelation. However, Dr. Ferré is coming to be much the sort of fundamentalist bogey that Harry Emerson Fosdick was a generation ago, and for equally spurious reasons." By placing Dr. Ferré side by side with Dr. Fosdick, the editorial indirectly suggests why the former is becoming a "fundamentalist bogey," if that really is the case; for, like Fosdick, Ferré uses the traditional theology of the church with a different connotation. When he, for example, stresses the centrality of the Incarnation, that is not done in the sense of the historical Christian creeds. That fact the editorial should have added.

JOHN THEODORE MUELLER

"BUT ALL THIS IS IN OUTWARD APPEARANCE ONLY"

Our attention was called to these words of Luther by a picture and news article in *Time* (August 29, 1955). The picture showed the Marquis and Marquise de Vogüé walking in the French village Oizon on "Assumption Day" (celebrated by Romanists on August 15 in honor of Mary's supposed bodily assumption into heaven after her death) with their hands clasped, the marquis going before his wife and both following the village priest, while villagers watched the procession with rapt admiration. The rich and influential marquis, 63, and his financially very competent wife, 58, were on their way to forsake the world and dedicate themselves to God, he as a Benedictine monk and she as a member of the "Little Sisters of the Ascension." Soon the fastidious marquis would have his well-groomed head shaved and don the cowl of a monk to till the land with his brother monks, eat the simplest of foods, and rise at night to chant the office. The Marquise de Vogüé was about to forget her lavish Dior gowns and nurse the sick and aid the poor in the slums of Paris. They had bidden each other good-by, never to see each other again. Their castle and

other possessions had been given to four of their five children, their fifth having become a Benedictine monk. The couple had been married thirty-five years but decided to forsake the world as soon as their youngest son was married, which happened recently. The news item graphically shows the radical difference between the points of view of sanctification as represented by Romanism and Lutheranism. To the Romanist sanctification is the way to justification; to the Lutheran sanctification is the fruit of justification. Luther writes: "Whoever would do good works must begin not with works, but with the person who is to do the works. But the person cannot be made good except through faith. Works make a person saintly before men. But all this is in outward appearance only." (WA VII, 32 f.)

JOHN THEODORE MUELLER

A BIBLE REVISION BY THE WISCONSIN SYNOD

The Wisconsin Synod at its 1953 convention resolved to publish a new Bible translation or rather a conservative revision of the Authorized Version. The *Quartalschrift* (July 1955) offers a "trial translation" of the first chapter of Galatians. It endeavors not only to do away with the outmoded expressions of four centuries ago, such as "which" for "who," "unto" for "to," and the like, substituting for them the modern idioms, but also to supply more adequate translations of the Greek words where, in the opinion of the revisers, the Authorized Version is faulty. It is hardly fair to judge the whole revision by the few changes made in one chapter. In many cases the revisions parallel those of the RSV, while in some instances they depart far more from the AV than do the changes in the RSV. In Gal. 1:6 the Wisconsin Synod revision puts for the "I marvel" of the AV, "I cannot understand," while the RSV has "I am astonished." For "do I now persuade" (v. 10) of the AV, the WSV has "am I now seeking the approval of" and the RSV "am I now seeking the favor of." The new venture in Bible revision is most interesting, but it shows how difficult it is to produce a translation of Scripture that is in every way an improvement of the revisions of the AV that have been furnished in the past. Still this observation should not discourage our brethren in their venture. If within the tradition of English Bible translation they can give the Christian Bible student something better than he has now, he will be very grateful to the Wisconsin Synod revisers, who meanwhile are inviting comments on their work presented in their *Theological Quarterly*.

JOHN THEODORE MUELLER

BRIEF ITEMS FROM "RELIGIOUS NEWS SERVICE"

Cleveland.—An official of the National Lutheran Council called upon the churches to make "a determined and courageous effort to speed up the process of racial integration." Dr. Robert E. van Deusen, the Council's Washington secretary, said such an effort would give the Christian world mission new stature. He addressed here the triennial convention of the Women's Missionary Society, United Lutheran Church in America.

"The tragedy is that in the realm of [race relations] practice, it has been other groups that have led the way," Dr. van Deusen said. "Labor, business, sports, entertainment, government, have done the pioneering. Court decisions have outrun the Christian conscience in extending equal right to Negroes."

The Lutheran official said a factor in the growing antagonism to Western missionaries in Asia and Africa has been "the knowledge that in many churches in the United States dark-skinned people are not welcome."

"If all excuses and defenses were dropped," he said, "and people, as people, without regard to color, were made welcome in our pulpits, in our pews, at our Communion table, on our church membership rolls, in our Sunday schools, in our women's missionary societies, the effect would be terrific."

"Christian leaders in the younger churches of Asia and Africa could stop apologizing for their Western colleagues and the Christian world mission would take on new stature."

Dr. van Deusen emphasized that the teachings of Christianity have made a "major contribution" to the general spread of "the idea of racial brotherhood."

Denver.—The Colorado Supreme Court ruled here that civil courts have no authority to inquire into ecclesiastical, spiritual, or doctrinal questions of a church or independent religious congregation. For that reason it took a hands-off attitude toward an attempt by a minority group of First Baptist Church, Fort Collins, Colo., to enjoin the majority of the congregation from changing its affiliation from the American Baptist Convention to the Conservative Baptist Association of America.

Courts should not be resorted to in such controversies, the high tribunal said. The opinion, written by Justice E. V. Holland, affirmed a decision of the Larimer County district court denying the minority's request for an injunction. The injunction was first sought by the minority in April 1950. The congregation voted, 155—56, for the

change in affiliation at a special meeting in March 1948, called to consider the American Baptist Convention's alleged trend toward "modernism."

Justice Holland wrote that the Fort Collins church "is beyond question a self-governing and independent religious congregation, and the question here presented is purely ecclesiastical and a matter over which courts neither assume nor exercise jurisdiction." "According to their view of proper regulation of their church affairs," he stated, "the majority disaffiliated from the convention (American Baptist Convention), which as a free and democratic body they had a right to do."

"Courts cannot and should not interfere with the internal regulation of such an independent body. . . . Settlement of matters in connection with the internal regulation of the organization is a matter for the membership to determine and is absolutely essential to freedom of action in religious matters."

Washington, D. C. — The 800th anniversary of the (Lutheran State) Church of Finland was observed with a service of prayer and thanksgiving at the Washington Cathedral (Protestant Episcopal) here.

Finnish Ambassador John Nykopp read the Scripture lesson as nine Lutheran pastors, representing seven different synods, took part in the service. Dean Francis B. Sayre, Jr., and Canon Luther Deck Miller of the cathedral also participated. Other participants included Dr. Stewart W. Herman of the National Lutheran Council; Dr. Frederick E. Reissig, executive secretary of the Washington Federation of Churches; Dr. Bernhard Hillilla, vice-president of the Suomi (Finnish) Synod of America; and Dr. F. Eppling Reinartz, secretary of the United Lutheran Church in America.

Dr. T. A. Kantonen, professor at Hamma Divinity School, Springfield, Ohio, preached the sermon. He recalled how the Finnish Church was founded by Bishop Henry, an English-born member of the Franciscan order, who came to Finland in 1155 as a missionary. Bishop Henry was martyred soon thereafter. Dr. Kantonen said that since the early period of the Reformation the Finnish Church has been one of the strongest Lutheran churches in the world. More than 100 Lutheran pastors of the Washington area marched in the processional and recessional at the service.

BRIEF ITEMS FROM THE NEWS BUREAU OF THE NATIONAL LUTHERAN COUNCIL

Philadelphia. — Publication of an English edition of the writings of Martin Luther that will require 55 volumes and 15 years to complete is being launched this fall. It will be known as "Luther's Works."

Plans for the project to produce the most comprehensive collection of the Protestant Reformation leader's writings ever published in English were reported here at the 43d annual convention of the Lutheran Editors' and Managers' Association, September 21—22.

Co-operating in the project are the United Lutheran Publication House and Muhlenberg Press of Philadelphia, operated by the United Lutheran Church in America, and Concordia Publishing House of St. Louis, Mo., conducted by The Lutheran Church—Missouri Synod. Concordia will issue 30 of the volumes and Muhlenberg 24, with Vol. 55 a general index to the entire edition. Those published by Concordia will cover Luther's Bible commentaries and those by Muhlenberg his sermons, letters, tracts, and table talks. A uniform size and binding will be used by both houses so the edition will be a set.

The initial volume will be published by Concordia on October 31. It will be the first of three devoted to Luther's commentaries on the Psalms and will be No. 12 in the series. Concordia will also issue two volumes next year, while the first from the Muhlenberg Press will be published in the spring of 1957. It is planned to average four volumes annually, two from each house, until the project is completed in 1970.

Dr. Jaroslav Pelikan of the University of Chicago Divinity School is directing the translation of the Concordia volumes, and Dr. Helmut T. Lehmann, book editor of the Muhlenberg Press, is editor of the U. L. P. H. translations.

In a talk to the Lutheran editors, Dr. Lehmann stressed that the translations "are intended to speak good, idiomatic, modern English, to strive to do to Luther what he thought should be done in a translation."

Pointing out that a large part of Luther's writings have been closed to thousands because of the language barrier, Dr. Lehmann said that "Luther's deep insight into sacred Scripture, his pen probing into practically every significant aspect of human endeavor, is after more than 400 years being made available to the American public in modern English."

Previously, Muhlenberg published a six-volume English edition of writings by Luther, the first of which appeared in 1915. Earlier, Concordia issued a 23-volume edition of Luther's works in German.

BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

MARK'S WITNESS TO JESUS CHRIST. By Edvard Lohse, translated by Stephen Neill. New York: Association Press, 1955. 93 pages. Cloth. \$1.25.

This booklet is one in a new series, World Christian Books, designed to help those who teach and preach to understand the Christian message more fully. The author of the present volume, Assistant to the Professor of the New Testament at the Johannes Gutenberg University in Mainz, is one of the younger German scholars in the field.

There is much, very much, in this book that is helpful and constructive. At the same time it is a sample of the kind of witness which is weakened by the introduction of academic speculation. The discussion would be more effective without a section (pp. 18—26) entitled, "The Tradition of the Words and Deeds of Jesus," where the claims of form critics are set forth as though they were beyond debate. In reading this portion the present reviewer was led to wonder whether this section was added for any other reason than the author's desire to show that he is a *Wissenschaftler*. At least, what he says detracts from Mark's witness to Jesus Christ and draws a veil over the person and work of our Lord.

MARTIN H. SCHARLEMANN

HARDNESS OF HEART. By E. La B. Cherbonnier. Garden City: Doubleday & Company, 1955. 188 pages. Cloth. \$2.95.

THE STRANGENESS OF THE CHURCH. By Daniel Jenkins. Garden City: Doubleday & Company, 1955. 188 pages. Cloth. \$2.95.

Both volumes are included in *The Christian Faith Series*, a series of religious books designed to bring to the general reader the work of major thinkers in today's theology. Dr. Reinhold Niebuhr is consulting editor.

Professor Cherbonnier attempts to correlate the Biblical understanding of sin with the facts of modern life. He holds that sin, according to the Bible, is properly defined as misplaced allegiance or idolatry. He rejects the definition of the moralists who conceive of sin as breaking rules. Determinism is equally unacceptable—as foolish as freedom was to the Greeks. Original sin, he believes, is not a doctrine of Scripture but was introduced in Christian thought by St. Augustine and perpetuated by

the Reformers of the sixteenth century. The doctrine that God imputes the righteousness of Christ to the sinner he regards as a simple variation of the Roman Catholic treasury of merit, differing from it only inasmuch as the source of the transferred merit is Christ alone, rather than the saints. To the author this doctrine is Pelagian. Thus the doctrine of the atonement becomes the criterion by which the basic value of this otherwise stimulating study must be judged. In spite of its merit in emphasizing the reality of sin in an age which scoffs at sin, Luther and Calvin would find it as inadequate as he has found their doctrine of sin and grace.

Pastor Jenkins is less concerned with the problem of the individual than with that of all believers collectively as the body of Christ. He attempts to speak of the nature and function of the church in a manner which the modern man can understand. As a Congregationalist it is quite natural that he should be particularly interested in the local church. This, however, does not imply that he has ignored the importance of the Church Universal. His interest in the ecumenical movement is noticeable throughout. The Lutheran reader will not find it difficult to detect Pastor Jenkins' Calvinism in his Christology as well as in his soteriology. On the other hand, Calvin himself might find it difficult to go along with his disciple on some points.

Both volumes present a challenge to the thinking theological reader.

L. W. SPITZ

DAS RÄTSEL DER TAUFE. By Karl Ecke. Gütersloh: C. Bertelsmann Verlag, 1952. 28 pages. Paper. DM 2.80.

This monograph on Holy Baptism is the third number of a series, published under the general title "Old and New Ways for a Living Church." The author treats the doctrine from the viewpoint of Reformed symbolism. In his opinion Holy Baptism is a symbol of the cleansing from sin, of the spiritual resurrection, and sanctification through faith in Christ (p. 10). It is of secondary importance and should not cause the church to be split into divisions. The epithet "holy" should not be applied to it, nor should those who differ from the current evangelical doctrine be styled "Sacramentarians." The writer argues against both Lutheran orthodoxy and Baptistic overemphasis. He holds that Baptism is justifiable as establishing the boundary line between the church and the world; infant Baptism is defensible especially as symbolizing the reception of children into the outer court of the church for their actual reception into it later through faith in Christ after due instruction (pp. 13 ff.). Where baptized children are rightly instructed in the Christian faith, they should not be rebaptized. But where Christian instruction is neglected and enlightened adults desire rebaptism as a confession of their living faith, they should be rebaptized by immersion (p. 25). The author himself was thus rebaptized (p. 7). It is only by tolerating the varying opinions that church unity can be maintained (ibid.). True believers may form

"cells" for their mutual edification and the celebration of Holy Communion, the pastor attending as an inactive witness. These are some of the viewpoints which the author develops, based largely on misapplied exegesis.

JOHN THEODORE MUELLER

RELIGION IN BRITAIN SINCE 1900. Edited by G. Stephens Spinks. London: Andrew Dakers, 1952. 256 pages. Cloth. 18s.

The editor of the well-known *Hibbert Journal*, Dr. Stephens Spinks, wrote seven of the thirteen chapters of this book; E. L. Allen and James Parkes each contributed three. The result is a well-rounded, comprehensive account of religion in England, Scotland, Wales, and Ireland in the twentieth century, written against the Victorian background.

The chapters which Dr. Allen contributed deal with the relationship between British theology and foreign religious movements. Dr. Parkes contributed the chapters dealing with the relationships between the churches and social and ecumenical movements. The reaction of the churches to their environment, the arts, and the impact of two world wars, are some of the topics treated by Dr. Spinks.

A succinct summary of the present century written and edited by a man whose finger has been on the pulse of things theological, philosophical, and political can be of great value. The present volume is such a work. Names of prominent individuals, like Temple, Bell, Fisher, Lang, Toynbee, Buchman, Huxley, Niebuhr, and Oldham, appear on its pages. So do the names of some less prominent, yet significant individuals, like Drummond, Dearmer, and Frere. The conferences of the century from Lambeth to Edinburgh to Jerusalem to Stockholm and Amsterdam are reported. So are the movements in liturgy and hymnology. It is a rich and varied account which is presented.

The book is not always easy reading; it presupposes an acquaintance with the British scene—after all, it was written primarily for British readers as a volume in the *Twentieth-Century Histories* series. The work, however, is authoritative. Our church is showing an increasing interest in the religious scene in England. Those following these developments will welcome this presentation.

CARL S. MEYER

THE RESURRECTION BODY. By Robert G. Lee. Second Edition. Grand Rapids: Zondervan Publishing House, 1955. 29 pages. Paper. 25 cents.

The author, a Southern Baptist, expounds his theme in a threefold way: The nature of it, the promise of it, the hope of it. The bulk of the pamphlet consists of Scripture texts and quotations from a large assortment of authors. The presentation is, in the main, soundly Scriptural and expresses the unshaken convictions of the Christian faith; but we can

hardly assert unequivocally that the eating and drinking of Jesus with His own in the heavenly kingdom will be literal (p. 11). The closing paragraphs make applications full of comfort to Christians, surrounded as they are by death and bereavement.

HERBERT J. A. BOUMAN

THE CHRISTIAN APPROACH TO CULTURE. By Emile Cailliet. New York: Abingdon-Cokesbury Press, 1953. 288 pages. Cloth. \$3.75.

Dr. Emile Cailliet, professor of Christian philosophy at Princeton Theological Seminary since 1947, has packed much provocative and erudite learning into this volume. Anthropology, philosophy, theology, history, and ethics are discussed at such length that the area of Christian culture, as wide as it is, is relegated to the background to a considerable extent. The author speaks as a Christian; however, he has no compunctions about accepting the theory of evolution as it is propounded today. He devotes many pages to a learned and understanding discussion of Plato and Aristotle, St. Augustine and the Scholastics, but he has practically nothing to say regarding the important roles played by Luther and Calvin in the historical development of Christian culture. He fairly leaps from St. Thomas Aquinas to Immanuel Kant and thereby indicates that his approach is philosophical rather than theological. "Reformed theology," says Emile Cailliet, "reverted to scholasticism. As a result, the Aristotelian stagnation prolonged its influence on theology" (p. 263). Unlike some others, he does not say the same thing regarding Lutheran theology. Concerning twentieth-century Marxism and Communism, he says: "The Communist propaganda is summed up in a proclamation corresponding in our time to the kerygma of Apostolic Christianity. While the Apostolic preaching challenged the wisdom of this world, the Communist proclamation presents itself as being in line with human thinking at its best." (Page 226.) A few pages farther on he declares: "Many in the ministry today are part of the proletariat, and poor relatives at that. The danger that the ministry could in some ways be influenced by Marxism may become greater than that of its falling victim to the enticement of capitalism. The same is increasingly true of the teaching profession." (Page 233.)

When Dr. Cailliet discusses the need for the creation of a closer relationship of theology to Christian culture, he voices opinions which are held by many thinking Christians of our day. He refers to the fact that theology was called "the queen of the sciences" already in medieval times and regrets that theologians have become indifferent and even antagonistic to the cultural heritage of the church. Under such circumstances theology may stagnate and become largely a philosophy; in addition, much of this world's culture loses its Christian character and becomes secular. The author explains: "The reason Jesus impressed the secular order by his exclusiveness, if not by his hostility toward even the culture of his day

in its Jewish nature, is that he came primarily to proclaim a kingdom which is not of this world. Culture *qua* culture was not within the perspective of his mission." (Page 68.) The author might have added that Jesus was under the Law of the Old Testament dispensation and that the Feast of Pentecost of the New Testament era was predestined to become the birthday of Christian culture. We quote further: "It is not that theology is obsolete, then, but that it still is, and for an unpredictable length of time, in the embryonic stage. Let it be added more forcefully still that such a lag should under no circumstances be taken as an excuse for theological isolationism or defeatism, especially in a day like this. Let rather the experience of the pre-Hitler type of 'ivory-tower' Lutheranism in Germany be a constant reminder and warning to us. Such misunderstanding, moreover, would only make for more theological stagnation and resulting sectarianism. Our culture has grown unevenly, in distorted or even monstrous ways, for want of that proper guidance and integration under God which only a well-established theology could give." (Page 268.) Cailliet closes his challenging book with the trenchant words: "The peace of the church is not the peace of the grave, but the peace of a great dawn. Theology is not a musty, obsolete, empty logicism, playing in the areas abandoned by science, but a vigorous discipline in the making, destined to become the keystone of the edifice of human knowledge—under God the Creator." (Page 269.)

WALTER E. BUSZIN

YOUR BEST INVESTMENT. By William E. Kramer. St. Louis: Concordia Publishing House, 1955. 72 pages. Paper. 35 cents.

The purpose of this booklet is to help lay people get the most out of their church membership. The four chapters carry the following titles: "Take Time for God"; "What the Church Gives to Its Members"; "What Church Members Can Do"; and "Invalid Excuses." It would seem particularly appropriate and useful for church officers and for participants in the every-member canvass, as well as for Christian people who take their witness-bearing seriously. Such will find here many helpful suggestions on making the right approach and refuting the excuses of the indifferent.

O. E. SOHN

MIND AT EASE. By Alfred Doerffler. St. Louis: Concordia Publishing House, 1955. 131 pages. Cloth, \$1.95. Paper, \$1.00.

An excellent little volume of 67 comforting meditations based on texts from the Psalms, each followed by an appropriate prayer. As the title indicates, it is the author's endeavor to help troubled souls find peace and rest in Him in whom alone restless human hearts can find surcease from life's mental and spiritual ills. Pastors will find it refreshing and stimulating for their bedside work.

O. E. SOHN

CHURCH USHER'S MANUAL. St. Louis: League of Lutheran Ushers, 1954. 23 pages. Paper. 30 cents. Order from the Rev. C. F. Knauff, 6714 Fyler Ave., St. Louis 9, Mo.

A brief tract which sets down the qualifications and regulations for ushers in Lutheran churches. It is issued by the League of Lutheran Ushers, which has a membership of some 800 in the St. Louis area. In places more explanation could have been given to render the material more useful to new ushers. When a reprint is to be made, attention might be given to proofreading.

O. E. SOHN

THE OFFICE OF WOMAN IN THE CHURCH. By Fritz Zerbst, translated from the German by Albert G. Merckens. St. Louis: Concordia Publishing House, 1955. 128 pages. Paper. \$1.00.

This brief treatise by the capable Austrian author is a penetrating study of the much-debated problem of the Christian woman's proper place in the work of the church. He begins with an inquiry into the various views as reflected in more recent (1902—42) church literature. Considerable space is devoted to a discussion of the relevance of Gal. 3:28, the author taking the negative position. The main section is a study of the *loci classici* of this problem (1 Cor. 11:2-16; 14:34-36; 1 Tim. 2:11-15). This refreshing exegetical study is fortified with a summary of other New Testament statements, special attention being given to the term *υποταγή* and *υποτάσσεσθαι*. Chapter IV discusses the historical side of the problem, showing which functions of church work Christian women are permitted to perform since the days of the early church. The last chapter deals with "Theological Foundations for Church Practice." In it the author discusses the ministry of preaching the Gospel and administering the Sacraments, setting forth the relation of the office to the office-bearer with reference to the ordination of women and the content of the message as it concerns woman within the order of creation and redemption. Pertinent inferences for proper church practice are made. A bibliography of 82 titles is appended.

The author defends the Scriptural principle that woman, though the possessor of the royal priesthood as surely as the man, is enjoined by Holy Writ from proclaiming the Word and administering the Sacraments in the public assemblies of the believers and from having a part in the government of the church. We wonder, however, why the 1 Corinthians 14 passage was restricted to vv. 34-36, since in v. 37 the Apostle so emphatically asserts that his statements are the commandments (*ἐντολαί*) of the Lord, whereas he terms the woman's wearing of a head covering while prophesying a custom (*συνήθεια*, 1 Cor. 11:16), which is not described as binding.

O. E. SOHN

THE CHAPEL HOUR. By Thomas Coates. St. Louis: Concordia Publishing House, 1955. 184 pages. Cloth: \$2.00.

The gifted author, well known to a wide circle of readers through his biweekly column in the *Lutheran Witness*, here presents fifty-three concise chapel addresses which he as president of Concordia College in Portland, Oreg., delivered to his students. These brief talks have a bearing on various life situations as they confront not only the young men who are preparing themselves for the holy ministry, but young people generally. Dr. Coates has an enviable facility of saying important things in choice words and with heart-searching directness. Here is a fine gift book for young men and women, especially our college-going youth.

O. E. SOHN

WHAT IS CREATIVE THINKING? By Catharine Patrick. New York: Philosophical Library, 1955. xi and 210 pages. Cloth. \$3.00.

This book aims to present a survey and evaluation of available but scattered information concerning the psychological process of creative thought in the stages of preparation, incubation, illustration, and revision. Chapter treatment is given also to the age of productivity, conditions for creative thought, and a program for creating thinking. The importance of the subject is indicated by the closing sentence of the book, namely: "The future progress of civilization depends on the quality of the creative thinking in the world during the years to come."

Educators will appreciate the suggested changes in courses of study, curricula, and teaching methods. Adults may profit from the suggested changes in their mode of living to favor more productive thought. Research workers and students of psychology, esthetics, literature, and art may derive benefit from this book. It is easy reading.

A. G. MERKENS

THE WOMAN OF TEKOA AND OTHER SERMONS ON BIBLE CHARACTERS. By Clarence C. Macartney. New York: Abingdon Press, c. 1955. 160 pages. Cloth. \$2.00.

In the preface this veteran preacher expresses his fondness for preaching on Biblical characters and hopes that his sermons "may be of suggestion to other preachers." These twelve sermons take their cue from a very broad list. Thus "Seven Who Said No" include Joseph, Daniel, the three young men, Vashti, and Jesus. "Five Drunkards of the Bible" include Noah, Lot, Belshazzar, Amnon, and Solomon. The Gospel emphasis is sometimes omitted. The title sermon is evangelically the most explicit, but by means of analogy only.

RICHARD R. CAEMMERER

MUSIC IN CHRISTIAN EDUCATION. By Edith Lovell Thomas. New York: Abingdon Press, 1953. 160 pages. Cloth. \$2.00

Miss Thomas' work in religious music education is widely known in Protestant circles. She has helped to raise the music standards of many a parish; her book reflects why she has met with apparent success. While her choice of texts and tunes often reflects a pronounced Romantic touch, it is heartening to hear her say: "The foundation of a sturdy character is laid when one's singing experience is built on the German chorale as one of its elements. Singers thus grounded have withstood many crises which would overpower weaker souls. The treasure of grand chorales which Protestants possess has come to us through the Lutheran tradition and is becoming more generally appreciated throughout all denominations with the years." (Page 54.) Again she says: "The building of these right relationships in emotion, thought, word, and action is powerfully helped or retarded by what and how we sing. What governs the selection of songs and hymns will be determined by what serves the singers best and what ministers to their growth in Christian character." (Page 67.) If the clergy of America would bear this in mind, many of our most serious problems in church music would soon be solved.

WALTER E. BUSZIN

BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude a further discussion of its contents in the "Book Review" section.)

Ever One God: A Novel. By Robert W. Lutnes. Minneapolis: Augsburg Publishing House, 1955. 365 pages. Cloth. \$3.50.

To Every Man an Answer: A Systematic Study of the Scriptural Basis of Christian Doctrine. By Richard H. Bube. Chicago: Moody Press, 1955. 510 pages. Cloth. \$5.95.

The Pocket Commentary of the Bible. By Basil F. C. Atkinson. Part Two: Genesis 10—21. Chicago: Moody Press, n.d. 96 pages. Paper. 50 cents.

The Key Concepts of the Old Testament (Les Idees Maitresses de l'Ancien Testament). By Albert Gelin, translated by George Lamb. New York: Sheed and Ward, 1955. 94 pages. Cloth. \$2.00.

United Nations Exposed. By Edward Frederick Webber. Fort Dodge: Walterick Printing Company, n.d. 224 pages. Paper. \$2.00.

The Messianic Idea in Israel from Its Beginning to the Completion of the Mishnah. By Joseph Klausner, translated from the Hebrew by W. F. Stinespring. New York: The Macmillan Company, 1955. xv and 543 pages. Cloth. \$7.50.

A Gallimaufry. By Nathaniel Micklem. Nashville: The Parthenon Press, 1954. 63 pages. Paper. \$1.00.

My Nursery Bible Lessons, Vol. 1, No. 1 (October 1955). By Edith Booster and Allan Hart Jahsmann. St. Louis: Concordia Publishing House, 1955. 52 pages. Paper. 17 cents per quarter.

Nursery Play Packet No. 1. St. Louis: Concordia Publishing House, 1955. 15 sheets in envelope. Price not given.

What Shall I Do with My Life? By John M. Weidenschilling. St. Louis: Concordia Publishing House, 1955. Young People's Department Bible Discussion Guide, 52 pages. Teacher's Manual, 72 pages. Paper. Price not given.

What Is My Life Worth? By Walter Riess. St. Louis: Concordia Publishing House, 1955. High School Department Bible Discussion Guide, 52 pages. Teacher's Manual, 64 pages. Paper. Price not given.

Love One Another. By R. J. Hoyer. St. Louis: Concordia Publishing House, 1955. Adult Department Bible Discussion Guide, 52 pages. Teacher's Manual, 64 pages. Paper. Price not given.

Biblical Religion and the Search for Ultimate Reality. By Paul Tillich. Chicago: The University of Chicago Press, 1955. 85 pages. Cloth. \$2.25.

Bibel och Liturgi, med särskild hänsyn till svensk tradition under medeltiden och reformationstiden. By Hildung Johansson. Lund: C. W. K. Gleerup, 1953. 231 pages. Paper. Sw. Kr. 20.—

Vorsynoptische Evangelien. By Heinrich Helmbold. Stuttgart: Ehrenfried Klotz Verlag, 1953. 1,110 pages. Paper. DM 9.60.

The Empty Room. By Vincent A. McCrossen. New York: Philosophical Library, 1955. vii and 156 pages. Cloth. \$2.75.

Spruchwörter aus den Sprüchen Salomos: Andachten für die Zeit vom 20. September bis zum 10. November 1955. By Titus Lang. St. Louis: Concordia Publishing House, 1955. 64 pages. Paper. 10 cents.

Portals of Prayer No. 135: Daily Devotions from September 20 to November 10, 1955. By Roland H. A. Seboldt, Paul J. Schulze, and Others. St. Louis: Concordia Publishing House, 1955. 63 pages. Paper. 10 cents.

Einleitung in das Neue Testament. By Alfred Wikenhauser. Freiburg: Verlag Herder, 1953. xv and 420 pages. Cloth. DM 21.00.

Billy Sunday Was His Real Name. By William G. McLoughlin, Jr. Chicago: The University of Chicago Press, 1955. xxix and 325 pages. Cloth. \$5.50.

The Lutheran Church—Missouri Synod in Asia and the Southeast Pacific. Edited by Herman H. Koppelman. St. Louis: The Board of Foreign Mission of The Lutheran Church—Missouri Synod, 1955. 53 pages. Paper. Price not given.

Expository Outlines on the Whole Bible. Volume 16: I and II Corinthians. By Charles Simeon. Grand Rapids: Zondervan Publishing House, 1955. The sixth volume to be reprinted in the current reissue of the eighth edition of Simeon's *Horae homileticae* covers I and II Corinthians in 120 "outlines."

The Church In Our Town: A Study of the Relationship Between the Church and the Rural Community. By Rockwell C. Smith. Revised Edition. New York: Abingdon Press, 1955. 220 pages. Cloth. \$2.50.

Es ist ein Ros' entsprungen. Neuffen-in-Württemberg: Sonnenweg-Verlag, 1955. 16 pages. Paper. 15 cents. A German Christmas greeting folder.

Buddhism. By C. H. S. Ward. Volume One: *Hinayāna*; Volume Two: *Mahāyāna*. London: The Epworth Press, 1952. 143 and 222 pages. Cloth. 7/6 and 15/- respectively.

Units in Religion for Lutheran Schools. Edited by William A. Kramer. Units in Religion for Intermediate Grades, Book I: *Learning About God*, 165 pages. Teacher's Manual for *Learning About God*, 131 pages. Units in Religion for Upper Grades, Book I: *Growing in Grace*, 190 pages. Teacher's Manual for *Growing in Grace*, 155 pages. St. Louis: Concordia Publishing House, 1955. Paper, with plastic loose-leaf binder. \$1.25 for each of the four volumes.

The Protestant Tradition: An Essay in Interpretation. By J. S. Whale. New York: Cambridge University Press, 1955. xv and 360 pages. Cloth. \$3.75.

The Concordia Nursery Teacher, Volume 1, Number 1 (October-December 1955). By Allan Hart Jahsmann. St. Louis: Concordia Publishing House, 1955. 64 pages. Paper. \$2.00 per year.

Reformation and Catholicity: A Statement. Edited by J. Loos and J. N. Bakhuizen van den Brink, translated from the Dutch by H. Karl Lutge. New York: American Church Publications [1954]. 57 pages. Paper. \$1.00.

Jehovah's Witnesses: The New World Society. By Marley Cole. New York: Vantage Press, 229 pages. Cloth. \$2.95.

Report of the Anglican Congress 1954. Edited by Powel Mills Dawley. Greenwich: The Seabury Press, 1954. 276 pages. Paper. \$1.50.

The Pursuit of Happiness. By R. M. MacIver. New York: Simon and Schuster, 1955. 183 pages. Cloth. \$3.00.

Power to Manage Yourself. By Harold B. Walker. New York: Harper and Brothers, Publishers, 1955. x and 237 pages. Cloth. \$3.00.

Liturgical Piety. By Louis Bouyer. Notre Dame: University of Notre Dame Press, 1955. x and 284 pages. Cloth. \$4.75.

American Philosophy. Edited by Ralph B. Winn. New York: Philosophical Library, 1955. xviii and 318 pages. Cloth. \$6.00.

God, Man, and the Universe. Edited by Jacques de Bivort de La Saudee. New York: P. J. Kenedy and Sons, 1953. xvi and 421 pages. Cloth. \$7.50.

Authority and Freedom. By Robert H. Thouless. Greenwich: The Seabury Press, 1954. 124 pages. Cloth. \$3.00.

Never a Dull Moment. By Eugenia Price. Grand Rapids: Zondervan Publishing House, 1955. 121 pages. Paper, \$1.00. Cloth. \$2.00.

The Young Church in Action. By J. B. Phillips. New York: The Macmillan Company, 1955. x and 103 pages. Cloth. \$2.50.

The Protestant Dissenting Deputies. By Bernard Lord Manning. Edited by Ormerod Greenwood. Cambridge: The Cambridge University Press, 1952. ix and 498 pages. Cloth. \$10.00.

Introducing Hinduism. By Malcolm Pitt. New York: Friendship Press, 1955. 60 pages. Paper. 60 cents.

Bible-Reading Practices in The Lutheran Church — Missouri Synod. By Edwin J. Fritze. River Forest: Lutheran Education Association, 1955. 103 pages. Paper. \$2.00.

A Study of the Book of Acts: "Standing on the Promises." By Charles J. Woodbridge. Grand Rapids: Baker Book House, 1955. 151 pages. Cloth. \$2.50.

Sixty-Two Sermons. By William Jay. Grand Rapids: Baker Book House, 1955. xiv and 454 pages. Cloth. \$3.00. William Jay (1769—1853) was an English Nonconformist. Famed as a "boy preacher" at sixteen, he began a sixty-three-year ministry in an Independent chapel at Bath at twenty-one. The present title is a reissue, in the publisher's "Co-operative Reprint Library," of a collection of expository sermons published in 1879 at London under the title *Sunday Evening Sermons and Thursday Evening Lectures*.

Religion in Prison. By J. Arthur Hoyles. New York: Philosophical Library, 1955. 146 pages. Cloth. \$3.50.

The Bridges of God: A Study in the Strategy of Missions. By Donald Anderson McGavran. New York: Friendship Press, 1955. xvi and 158 pages. Cloth. \$2.50.

Pan-Slavism: Its History and Ideology. By Hans Kohn. Notre Dame: University of Notre Dame Press, 1953. 356 pages. Cloth. \$6.25.

New Testament Commentary: Exposition of I and II Thessalonians. By William Hendriksen. Grand Rapids: Baker Book House, 1955. 214 pages. Cloth. \$4.50.

The Gospel of the Spirit. By Samuel Eyles Pierce. Grand Rapids: William B. Eerdmans Publishing Co., 1955. 104 pages. Cloth. \$1.50.

What Do We Mean by Reunion? By C. B. Moss. New York: The Macmillan Company (London: S. P. C. K.), 1953. 132 pages. Paper. \$1.50.

The Polish National Catholic Church in America and Poland. By Theodore Andrews. London: S. P. C. K., 1953. ix and 117 pages. Cloth. 12/6.

Eschatology: Four Papers Read to the Society for the Study of Theology. By William Manson, G. W. Lampe, T. F. Torrance, and W. A. Whitehouse. Edinburgh: Oliver and Boyd [1952]. 90 pages. Paper. 6/-.

Karl Barth: Darstellung und Deutung seiner Theologie. By Hans Urs von Balthasar. Köln: Verlag Jakob Hegner, 1951. 420 pages. Cloth. DM 28.00.

Sancta Sanctorum: Prayers for the Holy of Holies. By W. E. Orchard. New York: Philosophical Library, 1955. xi and 210 pages. Cloth. \$3.50.

Security for All and Free Enterprise: A Summary of the Social Philosophy of Josef Popper-Lynkeus. Edited by Henry I. Wachtel, with an introduction by Albert Einstein. New York: Philosophical Library, 1955. xii and 162 pages. Cloth. \$2.00.

Fundamental Fundamentals. By Albert Brill. New York: Philosophical Library, 1955. viii and 199 pages. Cloth. \$3.75.

Luther und sein Werk. By Wilhelm Sebastian Schmerl. Erlangen: Martin-Luther Verlag, 1954. 61 pages, 8 illustrations. Paper. 30 cents.

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